

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 18th September 1915.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st July 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Kham ...	500
4	" Alochana " (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	600
8	"Archana" (P)	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha, age 33 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
14	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
15	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
16	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
17	"Bamabodhini Patrika" (P)	Do.	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
18	" Bangabandhu " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
19	"Bangal Mahila" (P)	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin, age 45 years.
20	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji, Brahmin, age 69 years.	4,000
21	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
22	" Bangavasi " (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
23	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
24	" Barisal Hitalshi " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
25	" Basumati " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000
26	" Banddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
27	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
28	" Bharat Laxmi " (P) ...	Calcutta ...	Do. ...	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
29	" Bharati " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
30	" Bharatmahila " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
31	" Bhisak Darpan " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
32	" Bharatbarsha " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhu-shan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
33	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
34	" Bijnan " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
35	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
36	" Birbhum Varta " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
37	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
38	" Birbhum Vasi " (N) ...	Rampur Hât ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
39	" Brahman Samaj " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
40	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
41	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
42	" Burdwan Sanjivani " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
43	" Byabasay O Baniya " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
44	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
45	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
46	" Chhatra " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
47	" Chikitsa Prakas " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
48	" Chikitsa Sammiti " (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
49	" Chikitsa Tatva Vijnan " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
50	" Chinsura Vartavaha " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
51	" Dainik Chandrika " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

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<i>Bengali—continued.</i>					
52	" Dainik Basumatī " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
53	" Dacca Prakas " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
54	" Darsak " (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
55	" Dharma-o-Karma " (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
56	" Dharma Tatva " (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
57	" Dharma Pracharak " (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
58	" Diamond Harbour Hitaishi " (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
59	" Dhruba " (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
60	" Education Gazette " (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
61	" Faridpur Hitaishini " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
62	" Galpa Lahari " (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
63	" Gambhira " (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
64	" Gaud-duta " (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	" Grihastha " (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
66	" Hakim " (P)	Do.	Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
67	" Sri Gauranga Sevaka " (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
68	" Hindu Ranjika " (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
69	" Hindu Sakha " (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
70	" Hitavadi " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
71	" Islam-Rabi " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
72	" Jagat-Jyoti " (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	200
73	" Jagaran " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
74	" Jahannabi " (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
75	" Jangipur Samoad " (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

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	<i>Bengali—continued.</i>				
76	"Janmabhumi" (P) ...	Calcutta ...	Weekly ...	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
77	"Jasohar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
78	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo; age 40 years.	300
79	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	1,500
80	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin; age 48 years.	2,000
81	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin; age 48 years.	350
82	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin; age 50 years.	300
83	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan; age 20 years.	100
84	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
85	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar; age 44 years.	500
86	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin; age 69 years.	500
87	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha; age 33 years.	750
88	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin; age 53 years.	350
89	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha; age 41 years.	1,000
90	"Krishi Samvad" (P) ...	Dacca ...	Do. ...	Nishi Kanta Ghosh; age about 35 years.	1,000
91	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian; age about 51 years.	500
92	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma; age 37 years.	500
93	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli; age 45 years.	400
94	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma; age 60 years.	200
95	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair; age 60 years ...	500
96	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
97	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
98	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
99	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	1,500
100	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
101	"Manasi" (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 40 years.	2,000
102	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 57 years.	400

No.	Name of publication.	Where published.	Edition.		Name, caste and age of Editor.	Circulation.
	Bengali—continued.					
103	"Medini Bandhab" (N)	Midnapore	...	Weekly	...	Gossaindas Karan, Hindu, Satgope ; age 26 years. 500
104	"Midnapore Hitalshi" (N).	Do.	...	Do.	...	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years. 1,700
105	"Moslem Hitalshi" (N).	Calcutta	...	Do.	...	Shaikh Abdur Rahim and Mozummul Haque.. 6,300
106	"Muhammadi" (N) ...	Do.	...	Do.	...	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan. About 7,000
107	"Mukul" (P) ...	Do.	...	Monthly	...	Hem Chandra Sarkar, Brahmo ; age 40 years. 450
108	"Murshidabad Hitalshi" (N).	Saidabad	...	Weekly	...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years. 250
109	"Nabagraha Prasanga" (P)	Mymensingh	...	Monthly
110	"Nandini" (P) ...	Howrah	...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years. 500	
111	"Natya Mandir" (P) ...	Calcutta	...	Monthly	...	Mani Lal Banerji, Hindu, Brahmin ; age 31 years. 700
112	"Narayan" (P) ...	Do.	...	Do.	...	Mr. Chitta Ranjan Das, Hindu ; age 48 years. 2,000
113	"Nava Vanga" (N) ...	Chandpur	...	Weekly	...	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years. 400
114	"Nayak" (N) ...	Calcutta	...	Daily	...	Panchcowri Banarji Hindu, Brahmin ; age 48 years. 200
115	"Navya Bharat" (P)	Do.	...	Monthly	...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years. 1,000 to 1,500
116	"Nihar" (N) ...	Contai	...	Weekly	...	Madhu Sudan Jana, Brahma ; age 55 years. 500
117	"Nirjhar" (P) ...	Calcutta	...	Quarterly	...	Srish Chandra Ray, Kayastha ; age about 50 years. 500
118	"Noakhali Sammilani" (N)	Noakhali Town...	...	Weekly	...	Fazlar Rahman, Muhammadan ; age 30 years. 500
119	"Pabna Hitalshi" (N)	Pabna	...	Do.	...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin. 650
120	"Pakshik Patrika" (P) ...	Serampore	...	Fortnightly	...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years. 500
121	"Pallivasi" (N) ...	Kalna	...	Weekly	...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years. 300
122	"Pallivarta" (N) ...	Bongong	...	Do.	...	Charu Chandra Ray, Hindu, Kayastha ; age 44 years. 500
123	"Pantha" (P) ...	Calcutta	...	Monthly	...	Rajendra Lal Mukharji ... 800
124	"Pataka" (P) ...	Do.	...	Do.	...	Hari Charan Das, Hindu, carpenter by caste. 500
125	"Prabhini" ...	Do.	...	Weekly	...	Panchkari Banerji, Hindu, Brahmin 3,000
126	"Prachar" (P) ...	Jayanagar	...	Monthly	...	Revd. G. C. Dutt, Christian ; age 48 years. 1,400
127	"Praja Bandhu" (N) ...	Tippera	...	Fortnightly	...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years. 210
128	"Prajapati" (P) ...	Do.	...	Monthly	...	Jnanendra Nath Kumar ... 1,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
129	"Prantavasi" (N)	Netrakona	Fortnightly	Jogez Chandra Chowdhuri, Brahmin	800
130	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
131	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
132	"Pratikal" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
133	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
134	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
135	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
136	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
137	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
138	"Rajduti" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
139	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
140	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
141	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muhammadan.	783
142	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
143	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
144	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
145	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
146	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
147	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
148	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
149	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
150	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
151	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
152	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
153	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 47 years.	400
154	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
155	"Sanjivani" (N)	Do.	Weekly	Sivanath Sasiri, M.A., and others	6,000

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<i>Bengali—continued.</i>					
156	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhini" (N)	Chittagong	Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch, Chakdar, Hindu, Kayastha ; age 40 years.	500
159	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 50 years.	500
160	"Sebak" (P)	Dacca	Do.	Surendra Sasi Dutta ; age 35 years	300
161	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 58 years	200
162	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
163	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	3,000
164	"Saurabha" ...	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
165	"Siksha-o-Swasthya" (P) ...	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
166	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 57 years	125
167	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
168	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
169	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
170	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
171	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
172	"Sri Baishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami, Brahmin ; age 30 years.	300
173	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P)	Calcutta	Do.	Dr. Priya Nath Nandi, age 56, years	150
174	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas	300
175	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
176	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
177	"Sumati" (P) ...	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
178	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
179	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
180	"Suhrit" (P) ...	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
181	"Surabhi" (P)	Contai	Do	Baranathi Banerji, Hindu, Brahmin ; age 46 years.	300
182	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
183	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
184	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
185	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu; Tambuli ; age 37 years.	300
186	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
187	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
188	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
189	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
190	"Theatre" (N)* ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
191	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
192	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
193	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
194	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
195	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
196	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
197	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
198	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
199	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
200	"Vartavaha" (N) ...	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
201	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
202	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
203	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
204	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
205	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
206	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
207	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
208	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
209	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
210	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
211	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 48 years.	500
212	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
213	"Fraternity" ...	Calcutta	Quarterly	Revd. W. E. S. Holland	200
214	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
215	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
216	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
217	"Sanjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu, Kayastha ; age about 41 years.	500
218	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
219	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	300
<i>Gar.</i>					
220	"Achikni Ribeng" (P)	Calcutta	Monthly	E. G. Phillips	550
221	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
222	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
223	"Bir Bharat" (N)*	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin ; age 32 years.	1,500
224	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 60 years.	2,000
225	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. E. H. Whitley, Christian	450
226	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
227	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya ; age 33 years.	2,500
228	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya ; age 29 years.	800
229	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 39 years.	5,500
230	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain ; age about 40 years.
231	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
232	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin ; age 44 years.	300
233	"Ratnakar" (P)	Do.	Monthly	Hari-Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000
234	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450

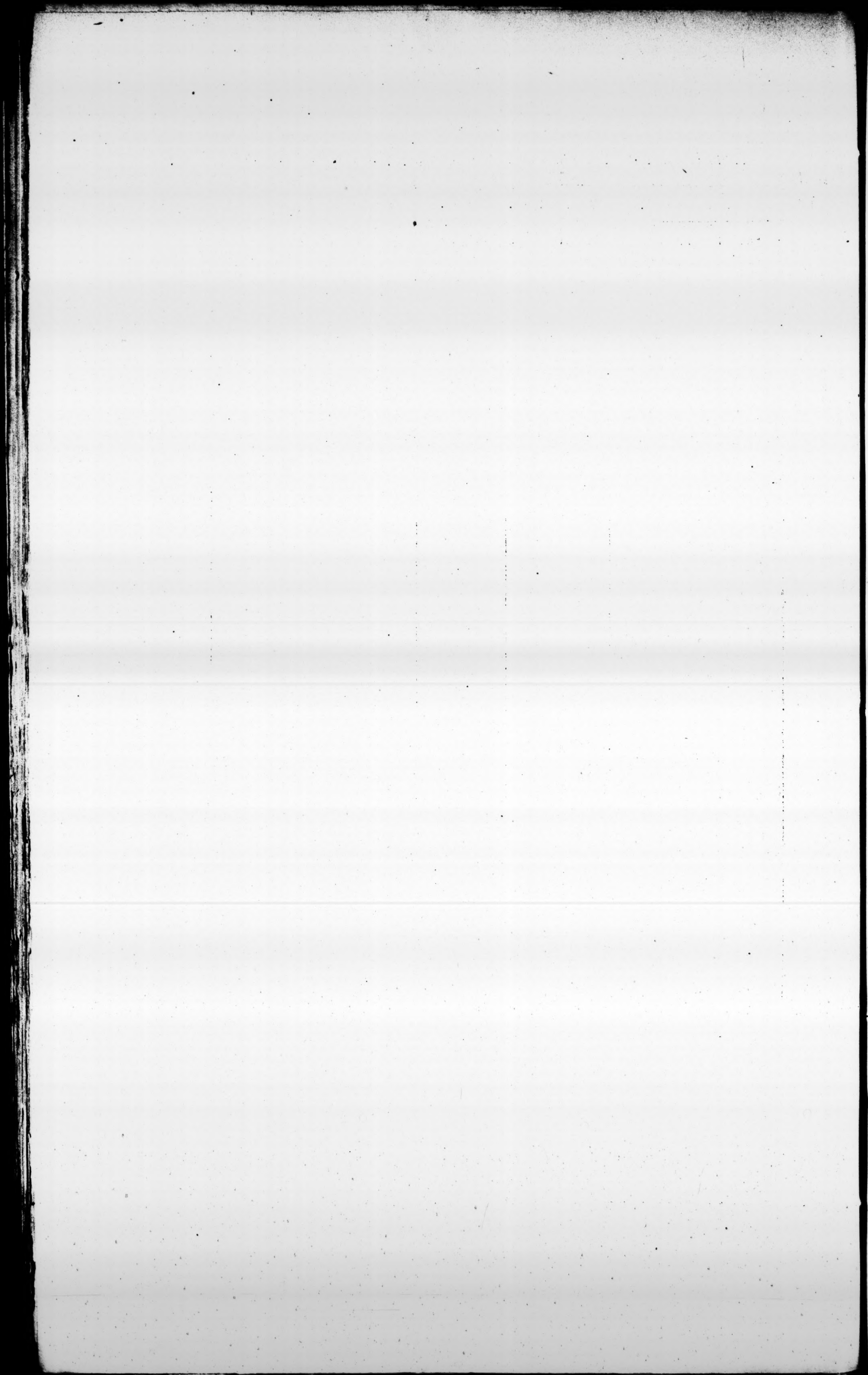
* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
235	"Gurkha Khabar Kogot" (P)	Darjeeling	Monthly	Rev. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
236	"Habul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
237	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones	500
	<i>Sanskrit.</i>				
238	"Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidyabhusan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
239	"Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
240	"Hindu Patrika" (P)	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
241	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur...	400
	<i>Urdu.</i>				
242	"Anwar-ul-Akhbar"	Calcutta	Daily	Man'avi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
243	"Negare Bazm" (P)	Do.	Monthly	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
244	"Refaqut" (N)*	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
245	"Resalat" (N)	Do.	Do.	Maulvi Golam Hassain, Muhammad- an ; age about 31 years.	2,000
246	"Resalat" (P)...	Do.	Monthly	Maulvi Golam Hossain, Muham- madan ; age about 30 years.	400
247	"Safir" (N)	Do.	Daily	Hakim Ali Hussain Safir	1,000
248	"Tandrut" (P)	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
249	"Tirmeez ee" (N)*	Do.	Daily	Saiyid Ali Asgar Termzel, Muham- madan ; age about 25 years.	200
	<i>Uriya.</i>				
250	"Utkal Varta"...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st July 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Marmabani	Calcutta ...	Weekly



I.—FOREIGN POLITIC.

THE Balkan problem, writes the *Moslem Hitaishi* (Calcutta) of the 10th September, is becoming more and more complex.

"The Balkan problem."

If Russia had been able to continue her splendid advance in Galicia and the Carpathians, one could have expected Roumania to join the Allies. But the Russian retreat from Galicia and Poland have evidently made Roumania change her mind. The whole of Poland is now in the occupation of the Austro-German forces, who are advancing rapidly through the Riga and the Baltic provinces as well as the country to the east of Poland. They are also pushing on their line vigorously eastwards from Galicia. If the Allies' strenuous attempt in Gallipoli succeeds, the Austro-German move will be thwarted. Austria and Germany are, therefore, doing their best to win Bulgaria over to their side, so that they may be able to send their forces through that country to help Turkey. The Allies are also trying to secure Bulgaria's friendship by offering to assist her in regaining her lost territories. Germany is also endeavouring to persuade Turkey to cede a portion of her territories to Bulgaria, but the Young Turk Party is strongly opposed to this. It is clear that Bulgaria will readily join the Allies if they help her to get back her lost territories. If the Austro-German forces advance through Servia, the Balkan States will immediately take some concerted action which, we think, will be favourable to the Allies.

MOSLEM HITAIISHI,
Sept. 10th, 1915.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Sanjivani* (Calcutta) of the 9th September says that Lord

"Lord Carmichael's advice to the police."

Carmichael's advice to the police, as contained in his speech at Sarda, should be carefully analysed and embodied in such terms as (1) the police should always remember that they are servants of the public, (2) they should remember that they have been appointed to work for the good of the public, and so forth, and printed and hung up in that shape in the room of every police officer, high or low. Unless this is done, His Excellency's advice will be forgotten in a few days and the effect of his speech will be dissipated. We want to see the era of true police reform inaugurated in His Excellency's time. That the public should dislike the police, is a most unnatural thing. The police have lost the faith and respect of the public through their own fault, and should now try hard to regain them.

SANJIVANI,
Sept. 9th, 1915.

3. Lord Carmichael's speech at the Sarda Police Training School, writes the *Darshak* (Calcutta) of the 10th September,

Ibid.

should be printed in gold and preserved in every police-station. Unrest and discontent will decrease in the country in proportion as the honesty and efficiency of the police will increase. His Excellency has, therefore, done a real service to the country by urging on police officers the necessity of devotion to duty and courage. We do not know whether any other Governor ever delivered a speech to the police so candid, straightforward and full of good advice.

DARSHAK,
Sept. 10th, 1915.

The London Police are the best police in the world, but they did not acquire this efficiency in a day or in a year. At the beginning of the last century they did not enjoy the confidence of the people as they do now. We, therefore, hope that under the guiding care of a ruler like Lord Carmichael, the police in Bengal also will gradually become as efficient as the London Police. We do not want the police to be made worthless by tying their hands and feet by hard chains of law. It does not matter if the police are invested with large powers. What we pray for is that these powers should not be abused. We want that under the careful supervision and wise guidance of the authorities the police should be the real friends of the people. Only a year remains of Lord Carmichael's term of office in Bengal, and His Excellency hopes to see the police making some improvement even within this short time. We, therefore, think that he will take steps to narrow the gulf between the

police and the public and generate good feelings between them, so that they can work in co-operation with each other. This is what is really expected of a benevolent ruler. If His Excellency can reform the police, he will earn undying fame in this country.

BANGAVASI,
Sept. 11th, 1915.

4. The *Bangavasi* (Calcutta) of the 11th September writes :—

"Lord Carmichael's advice to the police."

Although the Post Office and the Police are both departments of Government yet, while the officers of the Post Office know that they are servants of the public and are liable to punishment for neglect of their duty to the public, the officers of the police think that they are masters of the public and their duty is to punish and prosecute them. Very few police officers think that they are servants of the public.

Lord Carmichael's speech at Sarda, however, shows that the authorities have thought it necessary to control the police in the interest of good government. If his advice is acted upon, the police will gradually be freed from its short-comings. That Lord Carmichael is a very keen politician is proved by his statement—"The public will only help us when they trust us and when they feel that we trust them." Every line of His Excellency's speech is full of equal sympathy with the police and the public. Just as, on the one hand, he advised the police to be efficient and honest, so, on the other, he told the public that the police cannot be reformed in a day. It is difficult to say when the police in this country will be really friends of the public. It is, however, a matter for consolation that the attention of the authorities has been drawn to the matter. Sir Charles Bayley also has delivered a speech at Hazaribagh similar to the speech of Lord Carmichael. May the advice of the rulers of Bengal and Bihar and Orissa be fruitful, and the silvern rod of the police, which deals death to people, turn into a golden rod that can bring life to dead bodies.

BANGAVASI,
Sept. 11th, 1915.

5. The *Bangavasi* (Calcutta) of the 11th September says that Lord Carmichael's speech at Sarda proves that His Excellency's views are not mere echoes of the views

of others. All that he has said about the police is perfectly true. It is for this keen-sightedness that he is such a favourite in this country. May his prediction prove true. Happy will be the day when the public will look on the police as their friends instead of being in dread of them.

BANGALI,
Sept. 10th, 1915.

6. The *Bangali* (Calcutta) of the 10th September refers to the fact

Bengali constables in the Calcutta Police,

noticed in the recent report on the working of the Calcutta Police, that serious difficulty is being experienced in recruiting constables from the Bihar districts for the Calcutta Police. As to the recruitment of constables from Bengal itself, it appears that the Superintendents of Police at Jessore, Khulna and Midnapur have written to say that competent men are not available in those districts. This is not satisfactory. Let an effort be made to get men from the Bengal districts by sending out recruiting agents, publishing advertisements in the papers and so forth. It is not right to say that qualified Bengalis cannot be found for the Calcutta Police. Let them be given a chance, now that a suitable opportunity offers.

BANGAVASI,
Sept. 11th, 1915.

7. The *Bangavasi* (Calcutta) of the 11th September draws the attention of the authorities to the following complaints quoted from the *Jyoti* :—

"A complaint against the Police"—One Chand Miya's complaints against the Excise and Police officers of Cox's Bazar.

Chand Miya, an inhabitant of village Karulia, complained to the Subdivisional Officer of Cox's Bazar, that on the night of the 14th November a number of Excise and Police officers entered his house, belaboured him and other inmates, and trampled his 2-year old child to death. At 10 A.M., on the 15th November, Chand Miya took his dead child to the Subdivisional Officer. The Subdivisional Officer being away in the mufassal, Chand Miya, went to Babu Anukul Chandra Datta, Honorary Magistrate. Anukul Babu sent the dead body to the Medical Officer for examination. The Medical Officer ordered—"Send through proper channel," that is through the police. Chand Miya said that the complaint was against the police, but still the Medical Officer refused to examine the corpse. Next day, when the Subdivisional

Officer ordered him to examine the body, he did it thirty hours after the child's death, and reported that death was due probably to natural causes. The Police and Excise officers charged Chand Miya and others with having obstructed them in the performance of their duties, with the result that Chand Miya and others were sentenced to imprisonment. While Chand Miya was in prison, the Subdivisional Officer issued an order on him to show cause why he should not be prosecuted for having brought a false charge. The hearing of this case took place in the court of Babu Hirendra Nath Nandi, Deputy Magistrate, and he committed Chand Miya to the Sessions. Babu Binod Behari Ray, M.A., B.L., pleader, defended the accused. Defence witnesses were not at first produced by the police. For this reason, Mr. Jack, Additional Judge, had to postpone the hearing of the case three times. Again, on the last day of hearing, the police did not produce the principal witness for the defence, whereupon the Judge, agreeing with the jury, acquitted the accused.

Now that Chand Miya has been acquitted of the charge of having made a false complaint against Police and Excise officers, should not his complaint against the latter be heard again? Also, should not the Medical Officer be asked to explain why he refused to examine the dead body even after an Honorary Magistrate ordered him to do so?

8. The *Bangavasi* (Calcutta) of the 11th September publishes a summary of Indra Nath Nandi's letter in the *Amrita Bazar Patrika* of the 3rd idem, on the subject of

"Indra Nath's letter."

his dispute with a police spy at Howrah, and remarks:—

Indra Nath has made a serious complaint against a police officer. The complaint of making indecent gestures at respectable women seated in a train is also very serious. The attention of the Inspector-General of Police is drawn to the matter.

9. Referring to the *fracas* between the police and students at Lucknow, the *Bangavasi* (Calcutta) of the 11th September writes:—

"A terrible incident"—The *fracas* between the police and students at Lucknow.

It is rumoured that the matter has been thoroughly investigated by the President of the Canning College and the Commissioner of Lucknow, and that a report has also been submitted to Government. The complaint against the police is a serious one. How dared native constables assault a European Professor? Sir James Meston, it is hoped, will take steps to teach the police a lesson in this connection.

10. Writing on the same subject, the *Dainik Basumati* (Calcutta) of the 14th September, says:—

Ibid.

One of the objects of Sir James Meston's visit to Lucknow is to enquire into the *fracas*. The affair will not go before a law court—the Superintendent of Police and the Lieutenant-Governor will punish the delinquents in consultation with each other. We do not object to this procedure, but publicity should be given to the punishment awarded.

11. The *Bangavasi* (Calcutta) of the 11th September writes:—

"Dacoits' letter."

Babu Phatik Houladar, of village Nandikali, under the Jhalakati thana, in the Bakarganj district having received a threatening letter, intimating that a dacoity would be committed in his house on a certain date, sought the help of the police, who advised him to keep a few spears. He has consequently sent the letter to the District Magistrate and sought his protection. We request the District Magistrate not only to give him protection but also to ask for an explanation from the local police as to why they had treated the matter lightly.

12. The *Bangali* (Calcutta) of the 10th September, in referring to the orders for internment passed on Makhan Lal Sen and Nirmal Kanta Ray, quotes the following

The case of Makhan Lal Sen.

remark from the *Amrita Bazar Patrika* on the subject:—

"We really do not understand the ethics of these arrangements. Why should Makhan and Nirmal be compelled to leave Calcutta when, under strict police surveillance, they can be prevented effectively from communicating with other young men? The harsh way in which this drastic measure is being administered is making the Criminal Investigation Department more and more unpopular with the people."

BANGAVASI,
Sept. 11th, 1915.

BANGAVASI,
Sept. 11th, 1915.

DAINIK BASUMATI,
Sept. 14th, 1915.

BANGAVASI,
Sept. 11th, 1915.

BENGALI,
Sept. 10th, 1915.

Continuing, the paper remarks that Makhan Babu has hitherto been under police surveillance. Why is it necessary for him now to be sent off to Teknaf? Does this mean that the old arrangements for his surveillance proved useless? Could not it have been seen that police surveillance alone would not suffice?

BANGAVASI,
Sept. 11th, 1915.

13. Referring to the order for the internment of Makhan Lal Sen at

"An order for internment." Teknaf, which is said to be an unhealthy place on account of the large amount of fish that is dried

and salted there, the *Bangavasi* (Calcutta) of the 11th September, says:—

Government showed its generosity by postponing the order on account of Makhan Lal's illness. Will it not show a greater generosity by changing the place of his internment?

DAINIK BASUMATI,
Sept. 11th, 1915.

14. The *Dainik Basumati* (Calcutta) of the 11th September tries to

Political arrests.

minimise the gravity of the offence of the young men who are being arrested for political offences.

There is, says the writer, no sedition in the country. Only the study of European history leads a few misguided young men to form erroneous ideas about the condition of the country. But like the flea seated on the horn of a bull in *Æsop's Fables*, this can do no harm to the British Empire. Why then make such elaborate arrangements for arresting these immature youths?

BANGAVASI,
Sept. 11th, 1915.

15. Cannot the Government of Bihar and Orissa, asks the *Bangavasi*

The *Star of Utkal*.

(Calcutta) of the 11th September, generously withdraw the order passed on the *Star of Utkal* for

depositing a security in the same way as the Government of the United Provinces withdrew a similar order on the *Abhyudaya*?

MOSLEM HITAISHI,
Sept. 10th, 1915.

16. Referring to the recent murder of Nasim Biswas, of Daulatpur (in

"You often eat my paddy, oh fowl; but if I can once catch you I shall kill you."

the Jessore district), the *Moslem Hitaishi* (Calcutta) of the 10th September writes:—

Nasim Biswas was a zamindar's tahsildar and had all the vices peculiar to a holder of that post.

He was a master in the art of oppressing and robbing the weak and the helpless, and made the very lives of the local villagers miserable. He had made himself such a terror to the people, that they dared not seek redress against him. But there is a limit to human patience, and on the night of the 4th *Bhadra*, while he was coming home from a certain place, some persons, probably victims of his oppression, waylaid him, cut off his head and then skinned him, so that his body could not be identified. The police have the matter in hand. A year ago certain persons tried to gouge his eyes out, but were caught and punished with imprisonment. It is not yet known who murdered him. The offenders should, of course, be punished severely, as we have no doubt they will be. A man has been cruelly done to death, but words fail to describe the oppression which hard-hearted zamindari officers sometimes commit upon poor villagers, who are at last driven to desperation and seek to avenge their wrongs in the way in which Nasim Biswas's murderers have had their revenge. And indeed what else should befall an oppressor?

(b)—*Working of the Courts.*

HITAVADI,
Sept. 10th, 1915.

17. The *Hitavadi* (Calcutta) of the 10th September writes that Sir

Sir Lawrence Jenkins.

Lawrence Jenkins won the reverence and love of the people and restored to the High Court the

popular respect and confidence which it had lost during his predecessor's *regimé*, by the way in which he tried a number of so-called political cases at a period of serious unrest. He fearlessly condemned the police when necessary, for adducing false evidence and thereby incurred the displeasure of Anglo-Indian society in Calcutta, which almost boycotted him. Nevertheless, Sir Lawrence, regardless of the convenience of the executive, manfully went on administering the law impartially. We should have been glad to see him continue in his office some time longer, and only hope that his successor will follow in his footsteps.

CHARU MIHIR,
Sept. 7th, 1915.

18. The *Charu Mihir* (Mymensingh) of the 7th September has the follow-

"The Kursa abduction case."

ing in connection with the empanelment of the jury in the Kursa abduction case:—

Eight of the ten jurors summoned are said to have been Musalmans. The prosecution alleged that the foreman of the jury had once been convicted under

section 211 of the Indian Penal Code, and that the selection of the jury was made with the help of the clerk to the counsel for the defence. We ask the authorities to inform the public whether these allegations are true or not.

(c)—*Jails.*

19. The *Nayak* (Calcutta) of the 10th September writes:—

The case of Nagendra Chandra De. Truth to tell, Sir Reginald Craddock's account of how Nagendra Chandra De, of Khulna, is suffering in the Multan Jail has made our flesh creep. Nagendra is a deluded youth who was convicted of sedition. He is not a thief or a ruffian, but a respectable Bengali youth. He was not used to digging earth, nor did he ever earn a livelihood by physical labour. Mixing in bad company, and foolishly under-estimating the strength of the British Government, he committed an offence for which he has been punished. Of course, if a man puts his hand in the fire, he is bound to get burnt, but the means needed to cure the wound are different in the case of a *bhadralok* from those necessary in the case of a confirmed thief or bad character. To set a *bhadralok* to pound mortar, or to grind grain, or to excavate a well, is to treat him very badly indeed. We have no accurate information, but judging from what has been made public, we make the foregoing observations.

NAYAK,
Sept. 10th, 1915.

(d)—*Education.*

20. The *Nayak* (Calcutta) of the 7th September writes:—

The Calcutta University. We emphatically repeat what we said in a previous article, namely, that Government ought to appoint a commission to enquire into the affairs of the Calcutta University. We have learnt many an unpleasant thing in connection with that institution which has not yet seen the light of day, and, if necessary, we shall publish the facts. The rejection of Mr. Archbold's motion has intensified our suspicion. We should like to know whether the proceedings of the meetings of the Senate are all correctly reported and whether they are placed before the Senate for confirmation. We have heard that these reports are often carefully cooked. Is that a fact? Have the proceedings of all the meetings which have been held since July been reported? Will Lord Carmichael be pleased to enquire into the matter? Dr. Devaprasad Sarvadhikari is going to Simla shortly, but would it not be better to put his house in order here in Calcutta than trying to explain away its disgrace at Simla?

NAYAK,
Sept. 7th, 1915.

21. Referring to the gradual maturing of the Dacca University scheme, the *Basumati* (Calcutta) of the 11th September says:—

The Dacca University. Eastern Bengal did not require a University of its own when it was a self-contained province. The necessity arose suddenly of consoling the people of Eastern Bengal when the "settled fact" of Lord Morley was unsettled. The anti-partition agitation proved that the people of Eastern Bengal did not approve of the partition of Bengal. Why then try to console them with a University because the partition has been annulled? The Permanent Settlement of Bengal is a permanent bar to any large increase in the revenue of the province. Hence, Government should be very careful in all matters requiring additional expenditure. It has become difficult for Government to maintain even the Calcutta University properly after its reform. Quarrels regarding the disposal of funds have become a prominent feature of the proceedings of the meetings of the Calcutta University's Senate. If now two more Universities are established at Dacca and Patna, the income of the Calcutta University will be greatly reduced and consequently its efficiency will be impaired. All these things were clearly stated by Sir Ashutosh Mukharji, but to no effect. A cry for economy has, however, been now raised on account of the war. Should not the scheme of spending a large sum of money annually on a University at Dacca be now abandoned? Why spend so much money on a thing the necessity for which has not yet been proved?

BASUMATI,
Sept. 11th, 1915.

CHARU MIHIR.
Sept. 7th, 1915.

22. The *Charu Mihir* (Mymensingh) of the 7th September has the following:—

"Bengali students in Bihar and Orissa."

Our readers are no doubt aware that Bengalis are now persecuted in every province other than their own. Even in the neighbouring province of Bihar and Orissa they are treated far from well, and Bengali students find no end of obstacles thrown in their path. There are two Medical Schools in Patna and Cuttack, which owe their existence to Bengalis. The rules which Government has lately framed for the admission of students into these institutions have made it extremely difficult for Bengali students to prosecute their studies there. It is no use appealing to Government for the redress of a grievance for which Government itself is responsible, nor is there any reason for supposing that Government framed these rules without considering their far-reaching effect. As Bengalis are now being thwarted everywhere, it is high time that we did something to prevent the education of our boys from being obstructed.

BANGALI.
Sept. 11th, 1915.

23. The Hon'ble Sir Harcourt Butler's report on primary education inclines the *Bangali* (Calcutta) of the 11th September to hope that Government has after all decided

"Primary education."

to carry out, though at first in a very small way, the late Mr. Gokhale's suggestion about the spread of primary education. The disappointment which the rejection of Mr. Gokhale's proposal has caused in the public mind will thus be allayed to some extent, and the paper has every confidence that in time primary education will be made compulsory in India.

(e)—*Local Self-Government and Municipal Administration.*

MOSLEM HITAIISHI,
Sept. 10th, 1915.

24. The *Moslem Hitaishi* (Calcutta) of the 10th September has the following in connection with the recent election of

"The Musalman's sense of propriety.—Election of Commissioners."

Commissioners for the Burdwan Municipality:—

There were four candidates for the Commissionership of the "A" Division, one of whom was a Musalman. The idea of a Musalman Commissioner being returned was too much for the good Hindu folk, and they did their best to defeat him. Brisk canvassing was carried on by many influential Hindus, such as Nalini Babu, the two Banwari Babus, Sailendra Mukherji, Jnan Babu, Manmatha Babu, as well as by many Government servants, such as Sarat Babu, the Sharistadar of the Judge's Court, Purna Babu, and Dwijendra Babu, Amlas of that Court, and Batu Babu, Amla of the Subordinate Judge's Court. Musalman voters were bought over, and even at the polling station everything was done to thwart the Musalman candidate. In fact a certain Hindu pleader got a bit of snubbing from the Deputy Superintendent of Police for his over-zealousness. A few Hindu voters were smuggled into the polling station after half past 5 o'clock. Manmatha Babu, the local Inspector of Police, actively canvassed for the Hindu side. Many Musalmans, we are ashamed to say, broke promises to vote for the Musalman candidate.

(g)—*Railways and Communications, including Canals and Irrigation.*

DAINIK BASUMATI,
Sept. 11th, 1915.

25. The *Dainik Basumati* (Calcutta) of the 11th September says that

"Railway extension in India."

the creation of the Railway Board and subsequently the extension of its powers, raised large hopes in the minds of the Indian public, but unfortunately the Board has not been able to do much for the public either in relation to goods' tariff or in respect of the comforts and conveniences of inter and third class passengers. The tariff is still suited to the development of foreign trade only and antagonistic to home industries. Again, although the bulk of the income of the railways comes from third class passengers, very little has been done to make journeys comfortable for them. Even a sufficient number of carriages is not given for them. On the Eastern Bengal State Railway the number of inter

class carriages is very inadequate, and many of them are not even fitted with latrines. First and second class passengers enjoy large comforts at the expense of inter and third class passengers. Of course, it is not urged that the latter should enjoy greater comforts than the former, but the authorities ought at least to supply a sufficient number of carriages for them to prevent their being packed like cattle. The demand of European merchants compel Government to spend large sums of money annually for railway extension. It is a pity that the Indians who supply this money do not get their grievances redressed.

26. A correspondent of the *Bangavasi* (Calcutta) of the 11th September says that the bed of the Bhagirathi at the point where it issues from the Padma is about 20 feet higher than the bed of the latter. Consequently, the Bhagirathi is drying up at some places between Vishwanathpur and Berhampore, the depth of water not being more than 2 or 3 inches, when the water-level of the Padma becomes low in summer. In the month of October a single dredger is sent to excavate the source of the Bhagirathi, but dredging operation so conducted is of very little use. Fair progress can only be made if at least three dredgers are simultaneously at work, one at the source at Vishwanathpur, another at Jangipur, and another at some intermediate place. The three dredgers will be able to excavate three miles of the river, and thereby let the water cut its way through.

The editor draws the attention of Government to the above correspondence and urges on it the supreme necessity of improving the condition of the Bhagirathi.

BANGAVASI,
Sept. 11th, 1915.

(h)—General.

27. The *Dainik Bharat Mitra* (Calcutta) of the 8th September commends the improvement in the style and diction of the *Hindi Yuddhavarta*, published by the Government of Bengal, but it does not approve of the publication of the paper, as it considers it as a useless and at the same time expensive job.

DAINIK BHARAT
MITRA,
Sept. 8th, 1915.

28. The *Dainik Chandrika* (Calcutta) of the 12th September says that the Report of the Public Services Commission should not be published so long as the war lasts.

DAINIK CHANDRIKA,
Sept. 12th, 1915.

29. The *Dainik Bharat Mitra* (Calcutta) of the 12th September asks the Government of Bengal to adopt the system propounded by Mr. Howard, the Government Forest Expert, for regulating the flow of water through fields so as to minimise its destructive action when allowed to flow unimpeded.

DAINIK BHARAT
MITRA,
Sept. 12th, 1915.

30. The *Moslem Hitaishi* (Calcutta) of the 10th September understands that the Deputy Commissioner of Amritsar has ordered the removal of all grog-shops from the town, and regrets that a similar step is not taken with regard to such shops in Bengal where they are allowed to exist in populous places and vitiate public morals. The paper shudders at the thought of what the vice of drinking may bring upon Bengal, and asks the Government of Bengal to follow the noble example of the Punjab Government.

MOSLEM HITAIISHI,
Sept. 10th, 1915.

31. Referring to the rumour about the contemplated imposition of duty on cotton exported from India, the *Dainik Basumati* (Calcutta) of the 9th September observes:—

DAINIK BASUMATI,
Sept. 9th, 1915.

The duty is likely to be opposed by Japan, but if no duty is imposed at the same time on cotton-goods manufactured in India, the measure will be beneficial to the owners of cloth-mills in this country. If, however, the duty means loss to cotton-growers, how are they to be compensated? The cotton produced in India is not all used by Indian cloth-mills, for there is not a sufficiently large number of mills to consume the whole of it. Besides, there are large areas of land in Bombay which are suited only for growing cotton. We hope, therefore, that Government will take all these circumstances into consideration when imposing any duty on cotton.

NAYAK,
Sept. 11th, 1915.

32. We hear, says the *Nayak* (Calcutta) of the 11th September, that the capital of the Banga Lakshmi Cotton Mills will be reduced from Rs. 18,00,000 to Rs. 12,00,000, and that instead of one there will be three managing directors. Where is then the balance of Rs. 6,00,000 to go? We appeal to Lord Carmichael to enquire into the doings of the "Babus" who conduct the business, for they are about to ruin many a poor man.

NAYAK,
Sept. 10th, 1915.

33. The *Nayak* (Calcutta) of the 10th September refers to the *Englishman's* recent allusion to the prospect of Earl Beauchamp being the next Viceroy, and remarks that if the war continues as vigorously as now, Lord Hardinge ought not to be allowed to return home. It would not be right to put a new man in charge at such a critical moment.

III.—LEGISLATION.

BANGALI,
Sept. 9th, 1915.

34. The *Bangali* (Calcutta) of the 9th September, referring to the desire of Government to legislate for the prevention of adulteration of food-stuffs and drugs, says:—

Adulteration is doing incalculable harm to the people of the country. We shall be glad to see this great evil suppressed.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
Sept. 11th, 1915.

35. The *Bangavasi* (Calcutta) of the 11th September says that famine which first appeared in the Tippera district of Eastern Bengal has now spread throughout Northern, Eastern and Western Bengal. In Eastern Bengal it has been caused by excessive rainfall, while in Western Bengal it has been caused by deficient rainfall. *Mahajans* have ceased lending money. The suffering of poor people has become severe. The attention of Government is drawn to the matter.

WESTERN BENGAL.

Katwa, Burdwan.—The *Prasun* says that coarse rice is selling at Rs. 6 per maund and coarse paddy at Rs. 3-6 per maund. Such high prices have never before been known in this part of the country.

Barabelun, Burdwan.—Paddy has become scarce. Only *Kutials* are buying it and selling the rice at cheap rates.

Bankura.—Paddy is scarce. Traders are bringing it from other districts. Coarse rice is selling at 5 seers per rupee. The District Magistrate has asked traders to send rice to the mufassal. Severe distress has occurred in Jhaktor, Kshirpai, Dumurtor, Arabari, Satsagora, Dumurpan, Pathorator, and other villages under the Indapur thana, and Amral, Bhagabund, Bodhya, Panchal, Arjjunpur, Layekbund and other villages under the Jayrampur Thana.

Chaibasa, Singhbhum.—Severe distress prevails, and a committee of relief has been formed under the auspices of the local Deputy Commissioner and other respectable men.

Sehara, Burdwan.—Severe distress prevails in the Sehara and other villages under the Rayna thana. Fodder has become scarce. There is severe water distress also.

Ambikanagar, Bankura.—Severe distress prevails. There is an outbreak of cholera also.

Bhagavanbati, Bankura.—Severe distress prevails.

Mirhat, Baidyapur, Burdwan.—Coarse rice is selling at Rs. 6-12 per maund.

Kshiraibani, Bankura.—Severe distress prevails in the Kshiraibani, Bele, Gosaipur, Ghagarha, Molkari and other villages under the Vishnupur thana.

Shuksayer, Bankura.—Severe distress prevails in village Shuksayer, Ranisayer, Pathit, Thapespur, Hiyatnagar, Kumrul, Ansnara, Biyur, Beturh and Khosbag.

36. The *Dainik Basumati* (Calcutta) of the 10th September publishes two letters, one from Babu Raicharan Dhabaldev, of Ambikanagar *Rajbati*, Ambikanagar, and the other from Babu Nagendra Nath Chatarji, of Patrahati, which give accounts of the distress in the Ambikanagar pargana and the village of Patrahati and about a hundred other neighbouring places. The villages near Patrahati most affected by the famine are Ruppai, Manush-mari, Moula, Merasole, Amsole, Lochanhati, Bhangabandh, Bandalhati, Goltore, Mahespur, Pansara, Karajbuni, Purushottambati, Parbatia, Lagardanga, Katina, Birsinhapur, Dangpara, Sivadanga, Ulai, Palpukur, Sitaljore, Rampur, Hamirhati and Bandarkonda.

DAINIK BASUMATI,
Sept. 10th, 1915.

37. The *Dainik Basumati* (Calcutta) of the 14th September writes:—
Distress in Bankura. Dr. Dwijendra Nath Maitra, Honorary Secretary of the Social Service League and Resident Surgeon of the Mayo Hospital in Calcutta, writes in the *Bengalee* that three college students went to Bankura to enquire into the real state of things there. They have given a harrowing account of the villages under the Indapur, Katra, Gangajalghati and other thanas. About 50 families of weavers are starving at Indapur. At Hirasol some families are absolutely without any means of subsistence. The condition of the other places also is the same. At Gangajalghati three men have died of starvation. Driven by starvation people are selling their lands at nominal prices. One day about 250 Sonthals went to the Judge and said, "Either give us food or kill us." The kind-hearted Judge fed them.

DAINIK BASUMATI,
Sept. 14th, 1915.

38. The *Dainik Basumati* (Calcutta) of the 14th September writes:—
Distress in many districts. Report has come from Kishorganj that the condition of the people there has become as bad as that of the people of Brahmanbaria. In Hazaribagh there will be a great scarcity of water unless rain falls within a fortnight. The reports from Bankura are heart-rending. Already people are dying of starvation, and many are leaving the district for Hooghly, Burdwan and other districts. The other day 250 Sonthals, not finding the Magistrate at home, went to the Judge and said, "Either give us food or kill us." The Judge fed them. In one respectable family the father and mother committed suicide as they could not bear to see their children starve. The future is gloomy. Steps should be taken to afford relief.

DAINIK BASUMATI,
Sept. 14th, 1915.

39. In giving accounts of distress prevailing in different parts of Bengal, the *Hitavadi* (Calcutta) of the 10th September publishes a letter from the Head Master of the Middle English School at Sachar (Chandpur), pointing out that though that place has long been in the grip of famine, its out-of-the-way position has deprived it of any chance of receiving help from the relief organisations. So far only Rs. 20 has been secured for help for Sachar and its neighbouring 43 villages, where there are about 2,000 distressed people.

HITAVADI,
Sept. 10th, 1915.

The same paper publishes a letter from Bankura referring to the famine conditions prevailing there. In the village of Kenjakura, for example, the large artisan population are all in a state of semi-starvation. Relief works have been opened locally. In the village of Mantumra, dacoities have occurred. Cases are happening occasionally of people being waylaid on the road by starving men and robbed of their money.

Reference is made specially to the acuteness of distress in the southern and western parts of Bankura. Thousands of hunger-stricken people are daily migrating from their homes. Wan-looking beggars are increasing in number. Petty thefts are rife. Some time ago a hungry child was abandoned by its parents and left tied up to a tree, where it was found dead. Relief works are urgently needed.

Mention is also made of the distress prevailing in the Vikrampur subdivision. Famine is also apprehended in parts of the Burdwan district. In the Baisgram estate, in Bankura, there are numerous families in a state of semi-starvation. (A detailed list is given of the starving families with the number of dependants in each.)

Yet another letter is published from Chandla, in the Kasba thana (Tippera), where it is said that there are 2,000 families suffering from distress.

DAINIK CHANDRIKA
Sept. 10th, 1915.

40. The *Dainik Chandrika* (Calcutta) of the 10th September heartily thanks Government for having placed Rs. 8,50,000 at the disposal of the Commissioner of the Chittagong Division for famine-relief, and severely takes to task the people who were so long adversely criticising the attitude of Government in the matter of famine-relief. The honesty, liberality and spirit of sympathy of the British Government ought never to be doubted. Official and non-official relief will now be quite competent to cope with the situation in Eastern Bengal. The attention of Government is, however, drawn to the prevalence of distress in the Bankura district.

State aid for famine-relief.

DAINIK BHARAT
MITRA,
Sept. 9th, 1915

41. The *Dainik Bharat Mitra* (Calcutta) of the 9th September draws the attention of the public to the terrible havoc caused by floods in the several divisions of Bihar. It complains that the Bihar Government has done very little towards the alleviation of the widespread distress caused by these floods. It is also unable to agree with the sanguine spirit pervading the official report on the devastation. It concludes by suggesting that Government should place the same confidence in the zamindars as it has in the English planters, through whom takavi advances have been made to the raiyats. It considers that this method of advancing money will raise the planters in public esteem.

"The terrible state of things in Bihar."

VI.—MISCELLANEOUS.

THE PERSIAN EDITION
OF THE HABLUL
MATIN,
Sept. 6th, 1915.

42. The Persian edition of the *Hablul Matin* (Calcutta) of the 6th September, in reviewing the progress of the war during the last week, observes that nothing important has occurred in the different theatres of war, except that there are whispers about peace. As far as is known, Germany is ready to make peace, and it is said that England is the only Power which is in favour of continuing the war.

"The war of eleven armies."

It says that some are of opinion that Russia and France will cease fighting and come to terms, and that if Russia is unable to check the progress of the enemy and does not get assistance she will agree to make peace at any cost, unless the Allies give her immediate help by opening the Dardanelles before Austria can occupy Kief and Odessa and the southern provinces of Russia; but if the opening of the straits and the conquest of Constantinople is delayed, it will become difficult for the Allies to render help to Russia. In that case, on the one hand, the Ottoman forces will turn their attention to the Caucasus and Egypt and, on the other, German and Austrian forces will direct their attention to Constantinople. What is still more to be feared is that there may be a conflagration in the Balkans. Bulgaria's leanings to Austria have long been known and Roumania after Russia's defeat will be surrounded by Austrian and German forces and will naturally agree to any terms dictated to her. Servia's condition is well known: she cannot stand any longer. Montenegro is a negligible factor. The only Balkan Power which has some power and influence is Greece. The Greeks are at heart inclined towards the Allies, but their King, who is under the influence of his Queen, a sister of the German Emperor, is not inclined to participate in the war.

Further, the paper says that the Germans are trying every means to make a separate peace with France and are holding out bright prospects to that country. Their motive in this is to create discord among the Allies and to engage England single-handed. It seems that some Frenchmen have been fascinated by the sweet promises of Germany and that a party has sprung up in France in favour of peace. The secret sitting of the French Parliament and the conference of the English politicians with the French statesmen in Paris and the visit of Lord iKtchener to the front were due to this.

Then it says that the Germans say that they have two strong enemies in the world, viz., Russia and England. So long as England remains powerful they cannot make any progress commercially or politically. The paper in this connection remarks: "And the truth also is that unless one of these two Powers is overpowered by the other, the peace of Europe can never be secure."

Further, it observes that undoubtedly Germany was never willing that England should take part in this war. She endeavoured hard to keep her out of it, but the shrewd English statesmen saw that if England remained neutral, Germany would surely emerge victorious and that, within a year of this victory, England would be involved in war against Germany, and that the present was the best chance for protecting their prestige and honour. Germany having failed to accomplish her object is now trying to engage England singly by making peace with France and Russia.

43. The Persian edition of the *Hablul Matin* (Calcutta) of the 6th September, in an article entitled as noted in the margin, observes that the Austro-German advance in the southern provinces of Russia and in the direction of Kief and Odessa threatens an extension of the area of the conflict as far as central Asia. As soon as their troops occupy Odessa and effect a junction with the Turkish troops they will surely direct their attention to the Caucasus also. In that case the Germans and the Turks will be able to despatch troops by land from Berlin, Vienna and Constantinople direct to the northern provinces and the Capital of Persia, or rather to the whole of Persia and Afghanistan. Their intrigues in Central Asia are based on the assumption that they will be able to keep the English Government engaged on the frontiers of India. The paper here remarks; "It is for this reason that for over a year we have been repeatedly saying that the protection of Persian neutrality in this bloody war, which is so much needed, depends on the concentration of forces and that this is not possible for Persia except with the moral support of her neighbours. We have repeatedly written before and now repeat that the greatest political blunder of the Allied Powers has been that they let Turkey be won over by Germany. If Turkey had sided with Russia, England and France, the war would have ended by this time in favour of the Allies."

"The situation in the eastern theatre."

PERSIAN EDITION OF
THE HABLUL
MATIN.
Sept. 6th, 1915.

It continues:—"Now we see that the Allies are committing the same political blunder with regard to Persia also. The position of Persia is very important. When the enemy obtains a victory over her, serious disturbances may arise in Central Asia. The greatest blunder committed by the Allies is that they want to treat her to-day in the same way as they treated her some years ago and this policy is against the demands of the present political situation. The Persian Government is inclined, and is indeed trying to maintain her neutrality and the English and Russian Governments can reap considerable advantages by helping her." The paper admits that hostile feelings among the Persian people against Russia and England are increasing through the intrigues of others; but, it remarks this cannot be prevented by increasing the number of Russian troops in Persia. It says that it can rather be promptly checked by winning the affection of the people. If the English and Russian Governments withdraw their forces from Persia and render moral support to the Persian Government in organising her army, they will endear themselves to the Persian people, and the Persian Government will be able to remove the hostile feelings of the people. Here it asks: "If a revolution takes place in the Caucasus, can the excitement of the Persians be checked by the presence of ten thousand or a hundred thousand troops?" The paper repeats its advice to Persia to maintain her neutrality and to the neighbouring Powers to help her. If Persia's neutrality is beneficial to her, it is more so to Russia and England. The first duty of the English statesman is to keep Persia from joining in the war by friendly means and not by a threatening attitude. The Persians do not want anything except their independence and perfect liberty. If they are practically assured of this, it is inconceivable that any Persian will rise against the English.

44. The fact of the retreat of the Russians before the Germans, writes the *Dainik Chandrika* (Calcutta) of the 12th September, must not be taken to indicate an inherent incapacity on the part of the Russian forces. Russia's resource in

"The future of Russia."

DAINIK CHANDRIKA,
Sept. 12th, 1915.

men is inexhaustible, but not so her resource in wealth and arms. Such being the case, it reflects great credit on her that she has been prosecuting this war against Germany, with her 40 years' preparations, for such a long time and even gaining victories now and then. It is surely her vast resource in men which is enabling her thus to continue the struggle against Germany, although her poor provision of munitions of war is compelling her army to retreat before the abundantly equipped German forces. She is waiting her opportunity to retaliate. Moreover, who can say that Russia has not a secret design in withdrawing her forces from their advanced positions? May be, she is drawing the Germans into a snare. However that may be, the assumption of supreme command by the Tsar is bound to have a most salutary effect on the *esprit* of the Russian army. An energy and enthusiasm will be infused into it which will make it invincible and lead it to victory. In November, when winter will set in and the Russian army will be supplied with sufficient munitions, it is sure to beat the German army. The future of Russia is, therefore, very bright.

NAYAK,
Sept. 10th, 1915.

45. The *Nayak* (Calcutta) of the 10th September, referring to the course of the war, writes:—

The war.

Italy is advancing though at a snail's pace. It may be that there is no terrible fighting going on, on the Italian frontier, such as is taking place in Poland or Belgium, but that does not mean that Germany has nothing to fear in this direction. The mere fact of Italy having joined the Allies means that Germany is cut off from a country, hitherto neutral, through which she obtained large supplies. Moreover, Italy is after all fighting, and that means that she is killing some Austrians. If these two nations are thus engaged in killing each other on their respective frontiers, how long will they stand the strain? It is madness to forecast the future of this war on the strength of a temporary victory or reverse. Success will attend the arms of those who can hold out the longest. In time this war will probably affect other European nations, now neutral, but not America. America may feel for England, but her population is so heterogeneous that she cannot lightly think of plunging into war even for England's sake. But it may be safely predicted that she will from time to time hold out threats to Germany.

DAINIK BASUMATI,
Sept. 14th, 1915.

46. The *Dainik Basumati* (Calcutta) of the 14th September writes:—

"Italy."

General Joffre went to Italy, most probably to ascertain why her forces were not making much progress. It is, however, too late now, for snow has already begun to fall on the hills. Till the end of winter the Italian army will be forced to remain where it is now.

General Joffre's visit to the Italian frontier may have been necessary in the interest of the operations in the Dardanelles and France. Italy is indirectly helping these operations by keeping a large Austrian force confined within her frontiers. This force, if let loose, may march on Marseilles and also imperil the operations in the Dardanelles. However that may be, the meeting between Generals Joffre and Cadorna signifies some great move in future.

Accounts of the war on the Italian frontier indicate that things are not going as they ought to do with Italy. The Italian forces are not making much progress. The Austrians are taking the offensive on the Isonza. If such is the case when the bulk of the Austrian army is engaged in Galicia in fighting the Russians, when will the Italians be able to make progress? It is not known whether General Joffre gave any advice to the Italian General. But since his visit, the Italian batteries are constantly bombarding the Austrian positions. If this continues for some time, the Austrians will have to abandon these positions. The Italian War Minister has said that henceforward Italy will try to render more help to her allies.

Since the declaration of war by Italy she has made considerable progress. She has gained victories in the direction of Ploza, driven off the enemy from the slope, advanced towards Trent, and so on.

RESALAT,
Sept. 14th, 1915.

47. The *Resalat* (Calcutta) of the 14th September publishes a translation

Criticisms of the Ministers of
the State.

of an article which appeared in the *National Review* and which has been republished by the *Indian Daily News*, of the 14th September, criticising the action of the Ministers of State. The *Resalat* says that the said article throws a highly illuminating light on the mutual quarrel of the parties

in the British Parliament, telegraphic news about which was received in this country some time ago. The paper says that it is publishing the article with great sorrow and mental pain, and that its object in doing so is to show that even at very critical moments experienced ministers and statesmen are apt to err. However wise a man may be he is liable to err. Unless bad intention was proved no one should have adopted such a harsh and carping attitude as that taken up by the *National Review*. Nobody can doubt that what the Ministers did they did in good faith. The paper concludes by saying that it is perfectly confident that if the accusations are true all or some of the errors must have been rectified.

48. The *Nayak* (Calcutta) of the 8th September writes that English education in itself is not a bad thing. There would be nothing objectionable if our boys were given an English education exactly on the lines on which English children are educated. As it is, English education amongst us Bengalis is turning out a set of atheistic incompetent men fit for no occupation other than service. They are utterly out of touch with their rural countrymen, wholly devoid of self-reliance, and absolutely without any spiritual instincts. The money spent on giving them an education is wasted. The University graduate rarely earns in later life as much money as was spent on his education, and if he does get a decent income, he does not care to support his parents. The fault for all this lies with those who seek to popularise English education among us—in other words, our English rulers. Our guardians are also to blame, in as much as they think that they have done their duty by their wards when they have helped them with the money necessary for their education and never enquire after their welfare, while at College. Our youths now-a-days are committing dacoities, and the reason is that they are all worshippers of money. Money they must have whether by foul or fair means. This is the spirit which actuates them. It would have been better if Government had given our boys a thorough Christian education. The present godless education is making of the rising generation a curious hybrid sort of beings. The times are bad and we are forced to say all these things, because unrighteousness is now being encouraged in the name of religion, and sedition in the name of politics.

49. The *Nayak* (Calcutta) of the 13th September writes that youth is the most critical stage of a man's life. If one can conduct oneself with circumspection during this time, he can pass his closing days in happiness. As it is, however, youth is generally thoughtless and it learns wisdom only when it is too late.

The English did us the worst disservice when they taught us freedom of thought. We have learnt not to respect or obey anybody and simply to do what we like. Social ties have been loosened in consequence and the only strong motive ever present in us, is a desire to make money. We forget that Hindu society needs no reconstruction at our hands. As 700 years of Moslem influence could not seriously impair the Hindu social structure, it is not likely that a century of English influence will succeed any better. So we need not be anxious for the future of Hindu society as a whole. All our anxieties are for the present-day youths. Our patriots are ever active in finding fault with the European officials of Government for their pettiest misdeeds (thereby encouraging the growth of sedition), but they have nothing to say when their own countrymen commit the most serious offences, rob the poorer members of the community, and so forth. Rather, these cheats and traitors are being patronised by our so-called leaders. No good can possibly be done by criticisms so manifestly one-sided. Nor is this all. Surendra Nath and Mati Lal so far have failed to say anything about the political dacoities and similar crimes which are increasing in the land. Had they forcibly declared themselves against these crimes, the social outlook would be different to-day. As it is, these Babus will do nothing to control the youths, or to punish the wrongdoers among their own followers and yet claim to be the leaders of the community. The result is, the youths have found out what their so-called leaders are and are no longer prepared to obey them. The leaders, too, are afraid to

NAYAK,
Sept. 8th, 1915.

NAYAK,
Sept. 13th, 1915.

"Our domestic affairs"—The present educational system.
"If you can pass the crisis of youth"—The character of English-educated youths and the duties of political leaders.

incense the youths, on whose continued favour all their popularity depends. Who is to save us from all these difficulties?

RESALAT,
Sept. 14th, 1915.

50. The *Resalat* (Calcutta) of the 14th September publishes an article, entitled, as noted in the margin, in the course of which it observes that there has been no other rule in the history of the world so full of excellence as the British rule has been. History does not show that there was any period during which such articles of comfort and utility were provided by the State for its subjects as have been provided to-day by the British Raj. No trace is to be found in the earlier times of the policy of acting according to the requirements of the times to the extent to which it is done under the British Raj. The paper remarks that the different policies adopted by Moses, Christ and Mohammed were also of the same nature and that the secret of the progress of their creeds lay in it.

"The excellence of the British raj."

HITAVADI,
Sept. 10th, 1915.

51. The *Hitavadi* (Calcutta) of the 10th September refers to the many offers of help in the war received from the Princes of India, and remarks that loyalty to the Sovereign is an inherent trait in the Indian character. If Government could trust the Indian people generally many of them could have displayed heroism and prowess on the battle-field such as would have surprised and pleased Englishmen.

Indian Princes and the war.

DAINIK CHANDRIKA,
Sept. 10th, 1915.

52. The *Dainik Chandrika* (Calcutta) of the 10th September extols the loyalty of His Highness the Aga Khan, who has advised his Musalman friends not to carry on any political agitation till the end of the war and the crowning of British arms with victory. This is the right attitude of a really loyal and patriotic person. Those who will now annoy the authorities with political demands are enemies of the King and of the country. It is a pity that a number of short-sighted, foolish, selfish and garrulous cranks in England are now doing great harm by lucubrations as to what India will gain after the war.

Political agitation during the war.

DAINIK BHARAT
MITRA,
Sept. 8th, 1915.

53. The *Dainik Bharat Mitra* (Calcutta) of the 8th September, in criticising an article contributed by Sir Roper Lethbridge to the *Indian Review*, says that it agrees with the writer of the article when he says that after the war there will take place great changes in the relations at present existing between India and other parts of the Empire, and that many evils at present existing in the administrative and industrial policy will disappear.

After the war.

The paper cannot, however, brook it that while there is such busy talk about giving still larger powers to the already independent colonies an obstinate silence should be maintained as to India being granted similar privileges. To believe that India understands her duty towards the Empire but does not care for self-respect or mind dishonour is certainly a great mistake. Is not India aware of the fact that she has been maintaining a big army for the sake of the Empire at a cost of 30 crore of rupees and still has not got the right of calling herself a State? The paper then adds that the continuance of the war prevents her from giving expression to her feelings as a matter of duty. For the present it is our duty to be alive to our responsibilities and give up self-interest and do everything that lies in our power, but after the war we shall wage a great agitation.

The paper goes on to say that the work which Mrs. Besant is doing to get for India self-government is highly commendable, but it notes with regret the apathy of the Indian leaders towards that question. The paper thinks that they are not devoting the amount of attention to it that they ought to do.

The paper further adds that the victory will be Britain's and that after the war Britain will set about setting her own house in order and that there is every possibility of India being left in the cold, a contingency for which she must prepare herself. Unless India is able to get up a great agitation here as well as in England immediately after the war, she will have no hope left for centuries of getting autonomy. Though this is not the time for demanding self-government, yet this is the time for maturing a scheme. This would be nothing wrong and is indeed the duty of every true citizen.

The paper then concludes by saying that as the so-called Conventionalist Congress has become moribund, the nationalist party ought to organize itself and prepare a scheme of self-government.

54. The *Dainik Chandrika* (Calcutta) of the 8th September writes that the *swaraj* propaganda or demand for autonomy first started by the Bengal extremists has now gradually spread to all the other Indian Provinces and has now reached even the backward Central Provinces, where recently Mr. Srinivas Sastri spoke of it in public as the "elixir of nations." Of course autonomy is a fit goal of our national aspirations, but it is doubtful if India, with its present diversity of races and creeds, is fit for it. Our leaders are many of them so narrow-minded that they are bound to ignore national interests for personal interests if self-government is granted us. Let Government give us training in self-government in small matters and sympathetically encourage our rights as we improve in worth. Otherwise if an attempt is made to hasten the pace, serious trouble is likely to ensue.

DAINIK CHANDRIKA,
Sept. 8th, 1915.

55. The *Nayak* (Calcutta) of the 10th September is greatly alarmed at the demand for autonomy for India now being made by the Congress leaders at Calcutta, Madras and elsewhere. Let Lord Hardinge save the country from these people. Experience shows that whatever work the Babus have ever controlled has always been bungled. The Calcutta University, for example, has been under Babu control for the last nine years and the result has been disastrous. A close inspection will reveal how utterly worthless men have been raised to influence and power simply by means of flattery. Look again at the municipalities under Babu Chairmen. The rate-payers in such cases are over-taxed and curse Government for allowing the Babus thus to oppress them. After all, men who have been slaves for untold generations, cannot be expected, if allowed liberty, to do anything but to look to their own selfish interests. Apart from this ingrained slavish instinct in our Babus, they are, thanks to their English education, utterly devoid of all moral scruples and utterly cut off from all contact with their own community. It will be a great folly to grant autonomy to such people.

NAYAK,
Sept. 10th, 1915.

56. The *Nayak* (Calcutta) of the 9th September has the following:—

NAYAK,
Sept. 9th, 1915.

A DIALOGUE.

Scene : Chowringhee, a Saheb's room.
Present : a Saheb and a Bengali.

B.—*Salaam*, Saheb, why did you call me?

S.—I wished to say something to you.

B.—I await your commands.

B.—You edit a newspaper, and contribute articles to the Bengali dailies and magazines.

B.—I am a writer, editor.

S.—Why do not you write properly on the subject of loyalty?

B.—Who says that we do not write about loyalty? Is there anybody else as loyal as we are?

S.—No, not that. Why do not you write in the way in which the *Statesman* writes, for example.

B.—Did the *Statesman* write in the past as it writes now? Why has the *Statesman* changed its tone? The influence by means of which Sir Edward Baker tamed the *Statesman*—if the same influence is brought to bear on us, we shall come to be as your tame parrots, uttering the words you want us to utter. Not to speak of a humble individual like me, all our big leaders, like Surendra Nath even are subject to that influence. All the official advertisements appear in the *Statesman* and the writers in the *Statesman* live in affluence, so naturally they speak only honeyed words. We, on the contrary, are half-starved and ill-clad and lead hard lives, all the while trying to conform to your directions, wishing for the permanence of the British raj, and singing the praises of the British people—you ought really to thank us for it.

S.—That is all out of fear; you are afraid of the law and of punishment and so conduct your papers as not to transgress the law.

B.—Indeed so! I don't deny that. The feeling of attachment is generally evoked in a man's heart either by terror or by expectations of benefits to accrue. We are loyal for fear of punishment. Your *Statesman* is loyal from expectations of benefits to be received. When it had not this bait before it, the *Statesman* used to find fault with every measure of Government and used to write articles, calculated to tickle the Bengali palate, though strictly confined within the limits of the law, such as fetched for it a good sale. Now, by other means, through extensive advertisements, the *Statesman's* hunger is being appeased, so it no longer feels any need of providing such spicy stuff for its readers. Saheb, we all want to make money, we all want to run newspapers so that they might bring in some profit which might help in appeasing our hunger. There is nobody amongst us who will not be tamed by money. Given honours, adequate pecuniary profit, every one of us can be converted into a sort of pet cat under you. You have brought the *Bangavasi* under control by means of a gift of the title of Rai Saheb. You know very well the means by which people can be influenced, and you can use that means on all of us. But, of course, the same means will not naturally be of exactly the same amount of efficacy in each case. I cannot think of anybody who will not be influenced if only some little diversity in the application of the influence is resorted to. If there be any such, you may punish him—you have the means of doing so in your own hands. What we say is that where favour will not do, do not hesitate by any means to use fear and threats.

S.—I do not deny the sense of what you say, but all of you cannot be trusted equally, and that makes us hesitate.

B.—That is a most childish thing to say. There is no question of trust here. You will punish the man who does not conform to your directions. Before riding a horse, you have got to break in the animal. So if there is anybody among us not amenable to control, you must first break him in. You have full authority to do so. There can be no question of trust or distrust here. Punish the editor who will not unquestioningly support the British race and the British system of government. Everybody is afraid of punishment, including myself. None of us want, at the ages which we have severally reached, to go to prison. So we are bound to carry out your behests. While on this subject, we cannot help praising Lord Carmichael. He did a very good thing in appointing Messrs. K. C. De and J. N. Ray, successively, as Press Censors. It is because of there being a Bengali Press Censor that no need now has so far been felt to put pressure on any Bengali papers, or to demand securities from them—the Bengali papers are all being conducted peacefully and with restraint. A Bengali can sympathise with fellow-Bengalis, can tame a fellow-countrymen of his. The highest English Civilians could not have displayed the aptitude and efficiency which Messrs. De and Ray have displayed as Press Censors. For though English Civilians are our superiors in learning and intelligence, they have not so far been able really to make out what we really are. You cannot properly realise our feelings, cannot see our weaknesses, and cannot utilise our weaknesses so as to influence us. That is why all the trouble arises. But I am strongly attached to you, because I am an enemy of the Babus. If a *Babu-raj* is ever established, Surendra and Bhupendra will cut off our heads. It is because you are here ruling the country that we, the people of the country, still enjoy the liberty of conducting our papers with freedom. If you grant self-government to the Babus, the country will be ruined, anarchy will prevail and unrest and outrages will drive the people frantic. We appeal to you to do anything you like, but in no case to grant autonomy to the Babus; we are loyal and devoted to you and shall serve you as your humblest slaves. Save us from the hands of the Babus.

57. The following appears in the *Dainik Basumati* (Calcutta) of the 10th September:—

"What sort of a gallant are you that you do not know Radha?"—
Civilian rule in India.

Our contemporary of the *Hindoo Patriot* which has since the death of Harish Chandra Mukherji, ceased to be a fearless organ of public opinion and is now no better than a flunkey attached to the Tagore Castle, and is over head and ears in love with the Civilian. His Excellency Lord Carmichael's recent speech at Krishnagar, in the course of which he said with his usual modesty, that a Civilian Lieutenant-Governor knew much more of the country than a Governor brought out from England could ever be expected

to know, has furnished the *Hindoo Patriot* with a peg on which to hang a set of most elaborately worked arguments in favour of Civilian rule. The paper has also decried Executive Councils, reformed Councils and everything that, in its opinion, hamper the free play of the Civilian Lieutenant-Governor's will. Nay, carried off its feet by its zealousness to espouse the Civilian cause, the good paper has even described Lord Carmichael as a mere puppet in the hands of his subordinates. We doubt whether any other paper has ever had the cheek to say such things about a Governor. It is lucky for our contemporary that no one now cares anything for the articles or politics which appear in a pictorial journal, for otherwise the *Hindoo Patriot* would, before a week had passed since the publication of such remarks, have had to sing a different tune.

The *Hindoo Patriot* advocates the cause of Civilian rule for the abolition of which there has been so much agitation in our country. The main defect of Civilian rule lies in the fact that it places the rulers at a height inaccessible to the ruled and is incapable of doing anything with an eye to the future. The Civilian, who has imbibed these ideas for a long time, cannot, even when he becomes a Lieutenant-Governor, rid himself of them because they taint the innermost recesses of his heart however good he may otherwise be. Instances of this are by no means rare. We all know how this fact was proved in the case of Sir Frederick Halliday, the first Lieutenant-Governor of Bengal, who did nothing to put a stop to the oppression committed by indigo-planters, while Lord Canning, who came from England as the Viceroy, acted in a completely different way. Sir Charles Elliott tried to abolish jury trial, but Lord Lansdowne acted otherwise. Sir Antony (now Lord) Macdonell's treatment of some of his officers during a famine, Sir Alexander Mackenzie's behaviour on the occasion of the passing of the Calcutta Municipal Act, Sir Andrew Fraser's attitude in connection with the Bhunj Deo affair of Mayurbhanj, and Sir Edward Baker's conduct during the well-known looting in Calcutta all gave evidence of the influence which the ideas referred to above has exerted on their characters. We can also mention the names of several other such gentlemen, beginning with Kirkwood, who played the most prominent part in the well-known Bushi Goalini case.

Governors are brought out from England and so they never allow their personality to be over-shadowed by Civilians. The Duke of Buckingham took steps to combat the well-known famine in Madras without waiting to consult even the Governor-General. Lord Canning adopted a lenient policy after the Sepoy Mutiny, regardless of all protests. Lord Curzon, who was a *zubberdust* Viceroy, who could not brook any opposition and who was vindictive in his nature, never allowed himself to be influenced by any custom, however old it might have been, if he knew it to be objectionable. On one occasion, when he found some clerks belonging to the Imperial Secretariat working at their desks at night, his Lordship, on the eve of his departure for Simla immediately ordered them to go home and said that he would never allow the clerks of any office to work up to late hours at night while their Saheb chiefs would be enjoying themselves. If there was any pressure of work, added Lord Curzon, the "Burra Sahebs" should share the toils of the clerks. A Civilian, brought up in the traditions of his service and taught to consider clerks as pariahs, would never have done such a thing. Even Sir Henry Cotton admits that when he newly came out to India, he was led to take Mr. Munro, a *zubberdust* Civilian of the time, as his model. Some time ago a certain Anglo-Indian newspaper expressed the opinion that, in consideration of the small number of Europeans in the mufassal, it was proper that in cases of petty assaults of Indians by Europeans, the offenders should not be punished. We admit that their long stay in our country enables the Civilians to learn our language, to be acquainted with our manners and customs and easily to defeat our political agitators in many a knotty question, but they lack the liberal-mindedness and farsightedness, without which no progressive nation can keep itself abreast of the times. Nor are they at all likely to acquire these virtues, unless the whole machinery of Civilian rule is reformed. The Civilians never dare to act up to their convictions even when they are right. We all know how Sir George Campbell lacked the courage to stop the export of food-grains from Bengal on the occasion of the famine

which broke out during his administration, for he feared Lord Northbrook, although the latter's arguments against the measure were all groundless.

The narrowness and incompleteness of the Civilian's training and knowledge makes him as unfit to be a Provincial Governor as to be a Viceroy. It would be well if he were always considered to be so, for although he may be a good subordinate, he can never be an able chief.

DAINIK BASUMATI,
Sept. 9th, 1915

58. The *Dainik Basumati* (Calcutta) of the 9th September has the following:—

"Indian archæology."

Since their arrival in this country the English have taught us a new science—archæology. To speak the truth, such a thing never existed in our country before. Swami Dayanand did indeed find out from the *Vedas* references to such modern implements as guns, cannon and aeroplanes, but our *Vedas*, *Puranas*, *Tantras* or astrology tell us nothing of archæology. We have read a little of the writings of European savants, from Sir William Jones to Dr. Waddell, on archæology, and we have come to the following conclusions:—

- (1) The dates of the *Vedas* and *Puranas* must be fixed between 4000 (B.C.) and the present time, for otherwise the Biblical theory of 6,000 years being the age of the world will be falsified.
- (2) Every branch of the fine arts of ancient India, which happens to have any striking originality about it, must be proved to have in it the hand of foreigners, such as the peoples of Greece, Rome, Egypt, Babylon, Persia, China and Chaldea. The astronomy of India is the work of the Romans and the Greeks; astrology is not at all a thing of Indian origin but introduced into this country from Chaldea. Even mining, engineering, and sculpture must be considered to have foreign origin, and the palatial buildings of the Buddhistic era must be supposed to be not built after foreign models but the direct handiwork of foreign builders, who had been brought into this country expressly for this purpose.
- (3) The aboriginal inhabitants of India were always barbarians, and whatever civilisation exists in the country has been imported by various foreign people who came into India from time to time and brought into being a hybrid population.

These are the three conclusions which we have definitely come to after a study of archæology on Western lines. What we can understand by the term "archæology" is the science which aims at belittling India and her people. Most cunning are the devices which are employed for the accomplishment of this object and most irresistible is the fascination which the science has for many a savant in our country.

Mr. Ratan Tata is a Parsi millionaire of Bombay, who is paying the entire cost of excavating the ruins of Pataliputra, the ancient capital of Magadha, and making up a history of the Maurya and the Gupta dynasties. Dr. Spooner has been entrusted with the task. Babu Purna Chandra Mukherji carried on some excavations at ancient Pataliputra from 1887. In the course of their excavations at Kumrahar, a village situated on the Sone Canal to the South-west of Bankipore, Dr. Spooner and Babu Haridas Datta have discovered traces of the vast Durbar Hall of Chandragupta. In his recent speech at Simla, Dr. Spooner has remarked that the Durbar Hall of Asoka's capital resembles that of Persepolis, the capital of the Persian Emperor Darius Hestaspes. In fact, it may almost be said to be an imitation of the latter, because both have the same style of pillars and the same kind of frieze and canopy. Besides, the Durbar Hall at Kumrahar has attached to it exactly the same kind of waiting-rooms and pleasure-houses as its prototype at Persepolis. Dr. Spooner has, therefore, come to the following conclusions:—

Pataliputra was undoubtedly built by a Persian architect and modelled after the capital of the Persian Emperor, Darius. Mayadanava or Asura Maya, who is mentioned in the *Mahabharata*, was a Persian architect, whose Persian name was Ahur Mazda, and it was he who designed the city of Pataliputra.

Since one capital was built after the model of a city of the Asuras of Persia, it must be supposed that Iranic influence was supreme in India at one time. This supposition and the accounts found in Persian works have led Dr. Spooner to express the view that just as the Vedic Aryans came into India from the north-west, the Iranians came into this country through the Persian Gulf, landed at Dwaraka, and gradually spread themselves in Southern and Central India, while a branch of them advanced along the Himalayan range and spread over Assam and Northern India. These Iranians were the ancestors of the Saka Dynasty. It is, therefore, evident that Siddhartha Gautama or Sakya Sinha belonged to the race of the Iranic Asuras. Similarly, Asoka, Chandragupta, etc., must all, to quote a well-known Bengali song (a song well known to play-goers, which begins with "We are the Kazis of Iran"), have been Kazis of Iran; for otherwise how could they have been Emperors of India. Dr. Spooner says that Sakya Sinha Siddhartha was a renegade from Zoroastrianism and not Hinduism. Now this new discovery has removed a great burden from our hearts and wiped out a dark stain from the Hindu religion, for it can no longer be supposed that Buddhadeva forsook our religion and preached Buddhism because of the defects he found in Vedic rites. It pains us not a little to find great antiquarians like Marshall and others saying that the Asoka pillars in India are all polished like the pillars made by Persian architects, and that this proves that the former were built by the descendants of Maya Danava. Dr. Spooner is of opinion that the Lichchavis were a purely Persian race and not Indian at all. He also remarks that sister-marriage was prevalent among the Iranians of Persia, by whom it was introduced into India. And as, according to Dr. Spooner, Buddhadeva, married his sister, he must have been an Iranian of Persia.

This then is what archæology has discovered for the edification of the world. Only a small portion of Kumbahar has so far been excavated, the major part being still left to its grim desolation. If the prodigious discoveries mentioned above be the result of the little that has been done so far, we do not know what gigantic proportions the later revelations will assume when the whole of the ruins of Pataliputra are excavated. A thousand years hence when Calcutta will meet with the same fate as Pataliputra and the people of that time, prompted by their antiquarian leanings, will excavate the ruins of this city, they will surely draw conclusions very much similar to those arrived at by Dr. Spooner. If, by that time, Kesav Chandra Sen happens to be raised to the same level as Buddha, he will be supposed to have been an Englishman, is indeed we shall be, every one of us. Such then are the wonderful deductions upon which science is based. We do not mean to say that our people never had anything to do with Iranians, for there were indeed business relations between them in the ancient times just as there are at present. We cannot, however, help expressing our surprise at the allegation that India, the land of seven great rivers, the continent whose feet is washed by the seas, contained no human beings but came to be peopled by men from foreign countries. First came the Aryans chanting the *Vedas* and tending herds of sheep; next arrived the Persians from Iran across the ocean. The latter spread themselves over the whole of India, founded great royal dynasties, built large cities, and the entire country from Hindu Kush to Assam was literally filled with Iranians. Persia is much smaller in area than even Bengal, and we are to suppose that it could send out of it such a large number of men as filled the whole of Northern India from the Punjab to Assam. There was no dearth of men in Persia, Central Asia, or Tartary, and yet India eagerly invited the Persians alone to come and live in this country, while the original inhabitants of India used to hide themselves in forests. We are told to swallow all this, but we must decline the pleasure.

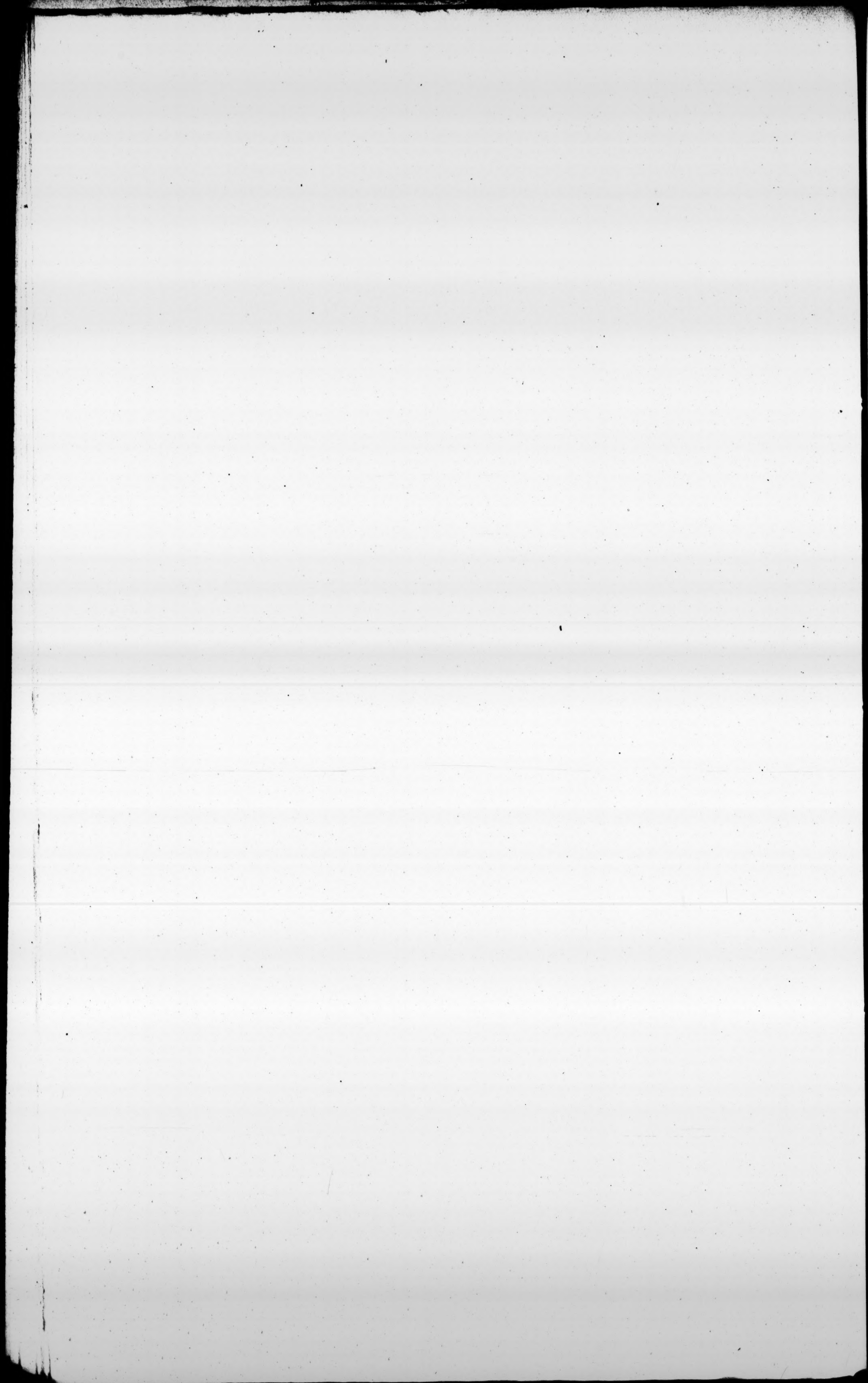
RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 18th September 1915.

B. S. Prees—18-9-1915—610X—185—H C.



REPORT (PART II)

ON

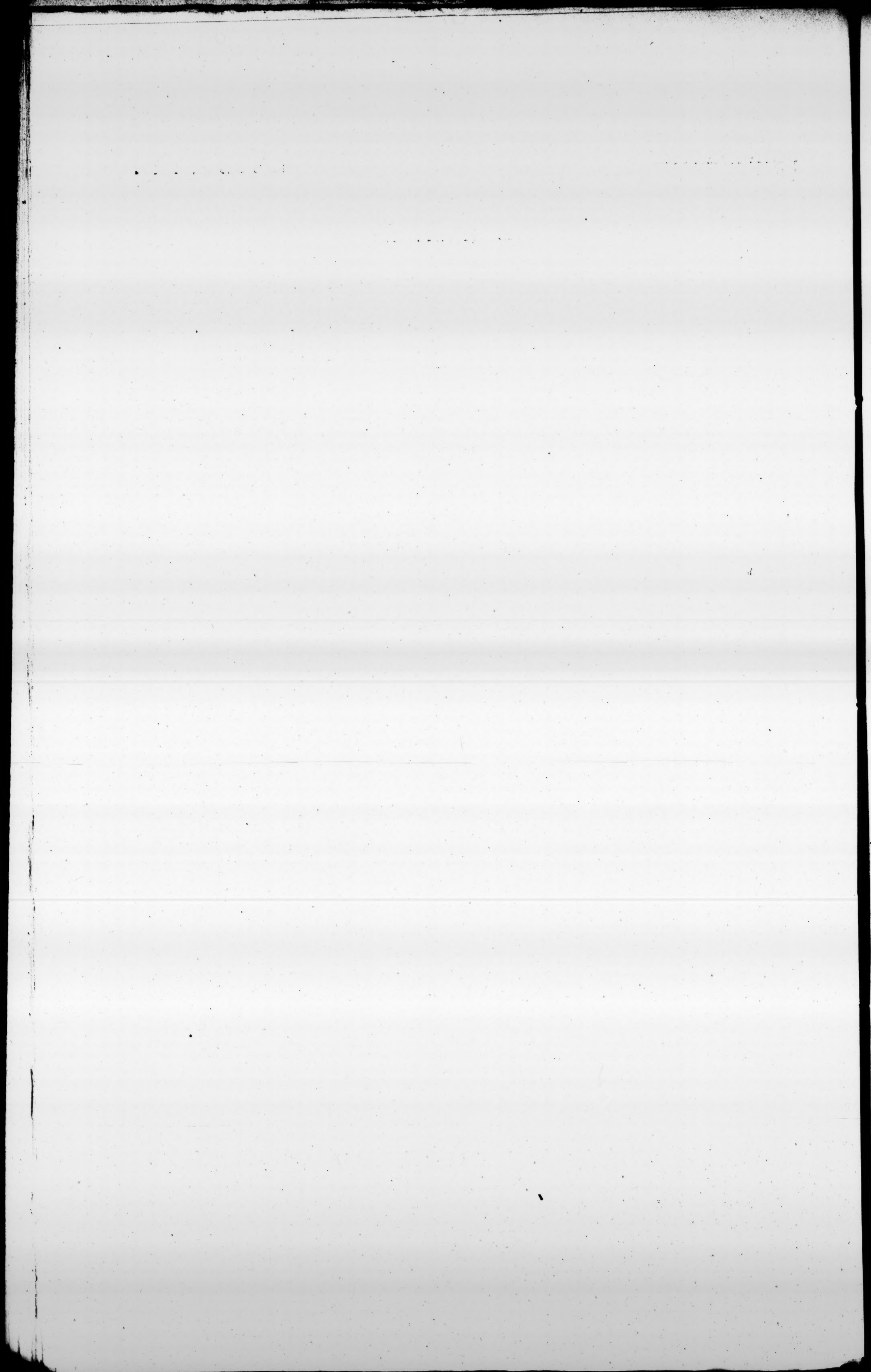
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FOR THE

Week ending Saturday, 18th September 1915.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kant Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(a)—Police.

943. The *Hablul Matin* writes that it has pointed out, on more than one occasion, that co-operation between the police and the public is necessary for the suppression of organised crime. It pays a tribute to the heroic courage of the police officers who have fallen victims to anarchist outrages in the performance of their duties. At the same time, it has pointed out that the relations between the police and the law-abiding citizens are far from being satisfactory. There is a feeling of mutual suspicion which is injurious to both parties. The popular prejudice against the police hampers the work of administration. In every civilised state the police have greater control over the daily occupations of the people than any other class of public servants. As Victor Hugo has pointed out in his celebrated romance *Les Misérables*, the most important form of political literature is the report of the investigating police officer, which exercises an important influence upon the liberties of the citizen. However, while in England and other Western countries police officers are assured of the co-operation of the public in the investigation and detection of crime and in the maintenance of order, in this country they can only secure such co-operation by compulsion. If a crime is committed in an English village, the local people are eager to secure the assistance of the police, but in Bengal and in the other Indian provinces, the appearance of the Police Inspector in a village will cause a panic among the inhabitants. The remedies for such evils are the growth of public spirit among the people and "the better education and improved *personnel* of the police force." The improvement in the *personnel* of the police force can be secured if better prospects are held out to the officers and the rank and file of the department. They should also be on good terms with the general public. Both the police and the public should realise that they have common aims and interests. The punishment and prevention of crime are absolute necessities for the preservation of society. The police should endeavour to be in close touch with the law-abiding citizens, and the public should also learn to assist the police in their work. If this is done, a time will come when the public will learn to look upon the policeman not as a "necessary evil" but to "rely upon him as their friend." The reputation of the police, like that of a regiment in the army or the students of a college, depends upon the conduct of every individual member of the force. There should be *esprit de corps* among the police officers, but it should be based upon moral principles, which would make dishonourable conduct on the part of any individual officer impossible. The police should act on the principle that "Prevention is better than cure." It is well known how the Provincial Executive Service was demoralised by the "no conviction, no promotion" theory which prevailed during the *régime* of Sir Charles Elliott. The presumption of the innocence of an accused person till he is found guilty is one of the well-known maxims of English criminal law. Yet that is often forgotten not only by police officers but even by the Public Prosecutors. There is a general complaint that an undefended accused is placed at a great disadvantage in a police or Sessions case, because some of the Public Prosecutors and police officers forget that their aim should be to secure justice, and not necessarily conviction, and that all the points in favour of the accused should be placed before the Court. All the High Courts have ruled in favour of this sound principle, yet it is often overlooked. The blame is cast upon the police officers, but the journal is of opinion that the Public Prosecutors are responsible for such breaches of the rules of procedure. They are independent lawyers and should know better. They know the law, and are not dependent upon the superior police officers for their bread.

944. Referring to this case again, the *Amrita Bazar Patrika* says that when the case was called on, Dr. Ghosal's pleader prayed to the Court to allow his client to sit by the side of the pleaders as he was a Magistrate of the same Court and a man of very respectable position. To this the Magistrate was pleased to make the following remark:—"I see no reason for any distinction between an

HABLUL MATIN,
8th Sept. 1915.

AMRITA BAZAR
PATRIKA,
9th Sept. 1915.

The Konnagar police case.

ordinary accused and Dr. Ghosal." Thus Dr. Ghosal was made to stand in the dock with the other accused. The Magistrate was no doubt within his rights to refuse the prayer of the doctor's pleader, but did he gain anything by subjecting a respectable man and Honorary Magistrate to this needless humiliation? It, however, served one purpose. It delighted his enemies and police prosecutors, from constable Chhakari Singh to the Assistant Police Superintendent. The doctor was treated in this manner though he had served Government for a long period with distinction as an Honorary Magistrate, a fact which was known to the Subdivisional Officer. When the trial commenced, the proceedings simply astounded the defendant. Various obstacles were thrown in his way, which made it difficult for him to establish his innocence. No proper opportunity was given him to cross-examine the prosecution witnesses. He was compelled, to his prejudice, to cut down the number of his witnesses. His application to re-summon prosecution witnesses and some of his other petitions were summarily rejected. The court was held after 6 P.M. against the protests of the accused—a proceeding wholly illegal, which put the latter to great inconvenience. Perhaps the most astonishing feat which the Magistrate performed was to convert "Haran Maity" into "Gharan Maity." This episode should be told in some detail to show his legal knowledge and his judicial frame of mind, and the arbitrary and illegal way in which he convicted the doctor and fined him Rs. 100. The Assistant Police Superintendent of Serampur, on whose report Dr. Ghosal was prosecuted, has just been promoted. It is now the turn of Mr. T. Clough, I.C.S., the Subdivisional Magistrate of Serampur, to be given a higher appointment.

AMRITA BAZAR
PATRIKA.
11th Sept. 1915,

945. Commenting on this subject again, the *Amrita Bazar Patrika* says it is a typical case which shows how innocent and highly respectable men sometimes find themselves quite helpless and at the mercy of the police.

The sensational Konnagar police case.—V.

Secondly, it supports the general complaint that when there is a dispute between a citizen and the police, the trying Magistrate takes the latter under his protection and punishes the former. Thirdly, the question of the Hon'ble Babu Surendra Nath Banarji did not contain any reference to the outrageous treatment accorded to Dr. Ghosal, and this should be stated in some detail for the information of the Government. Lastly, the mis-statements in the Government reply to Babu Surendra Nath's interpellation should be pointed out by quoting chapter and verse from the records, so that a fresh enquiry may be instituted into the affair. In a previous article the *Patrika* showed how Dr. Ghosal was needlessly humiliated by the Subdivisional Officer of Serampur by being ordered to stand in the dock with ordinary prisoners, though the officer knew that at the best the accused might be guilty only of a technical offence; how the Magistrate threw several obstacles in the way of the accused while the latter was defending himself; how he committed illegalities and irregularities in the course of the trial; and how he astounded all by converting "Haran Maity" into "Gharan Maity" to secure the conviction of Dr. Ghosal. However, the strangest part the Magistrate played has yet to be told. He found that the action of the constable was not above suspicion. He found that there was tension of feeling between Dr. Ghosal and the Konnagar Police, and he did not virtually accept the prosecution version of the occurrence. Further, he found the allegations in the first information lodged by the Head Constable to be false. Still he had no hesitation in convicting Dr. Ghosal and humiliating him on the strength of the discredited evidence of the police. This was all the more surprising as he believed the statement of Dr. Ghosal and found that he had no intention to make mischief. Not one of the statements in the Government reply is borne out by the facts recorded in the documents of the case. (1) The assault on the constable was not admitted. (2) The orange-seller was not convicted. (3) The Head Constable did not record the statement of a resident of Konnagar as a first information. (4) The Assistant Police Superintendent had absolutely no ground for saying that the constable had been assaulted and the orange-seller was found guilty and fined. If the Government has really been misled by its subordinates, it should frankly acknowledge it and take

steps to guard against such regrettable incidents in future. Then, full reparation should be made to Dr. Ghosal, if he has really been wronged. Lastly, the Government should take the position of Dr. Ghosal into consideration. He was not only harassed, humiliated, and put to immense trouble by the local officials, but made to spend upwards of a thousand rupees to extricate himself from their grip. He had to attend the Courts of the Magistrate and the Sessions Judge and go to Calcutta for legal advice, giving up his practice. While this has been his portion, though he was innocent and had served Government faithfully for many years as an Honorary Magistrate, the constable who brought all this trouble on him by telling a tissue of falsehood on oath is yet attached to the Konnagar Police! His other tormentor, the Assistant Police Superintendent, has just been promoted. The Head Constable has no doubt been transferred, but this is no punishment at all, considering the enormity of his offence. As for the Subdivisional Magistrate of Serampur, who wrongly convicted and fined Dr. Ghosal Rs. 100, well, he is not even aware that he had done anything for which he need be sorry, and possibly he is expecting his promotion ere long. In the interests of the Empire and for the sake of the good name of the Government, the matter should be sifted to the bottom, and the majesty of the law vindicated by protecting the wronged and punishing the wrong-doers.

(b)—Working of the Courts.

946. The *Bengalee* remarks that while praising the abilities of Sir Lawrence Jenkins, the *Pioneer* says that when it comes to singling out for unstinted praise his "sanity of judgment," his "perspicuity of reasoning," his "remarkable efficiency," it is time to demur. The reason for this is that he "resolutely and faithfully adhered to the Baconian principle that the Judge's office is *jus dicare* and not *jus dare*—to interpret law and not to make law or give law." He is also rated because he did not "set himself strenuously to correct the shortcomings of judicial methods of procedure." The emphasis is here on the word "judicial," for the Allahabad journal goes on to explain: "Sir Lawrence Jenkins has had his own conception of what is beyond the province of a Judge and he has made no secret of his views. A Judge has, as he himself expressed it, no concern with 'reasons of State,' a peculiar doctrine that ignores the very foundations on which the whole judicial system is built, for it is these 'reasons of State' that are responsible both for the graduated scale of punishment under which a thief is imprisoned and a murderer hanged and for the establishment of such necessary institutions as Chief Justices and High Courts." As a piece of specious argument or undiluted drivel this will probably be hard to beat. This verbal quibble will deceive nobody. "Reasons of State" which dictate a graduated scale of punishment in order, as has been said, "to make the punishment fit the crime," have as their object the security and the promotion of the well-being of society. However, the "reasons of State" which this contemporary would like to see Indian Judges take into consideration in pronouncing their sentences belong to a different category altogether. It is of the sort to give effect to which the Star Chamber was established in England. That was done at a period when "state" and "society" were not contrivertible terms, when their mutual interests conflicted and collided. The State being the stronger of the two, tried to restrain the other by means of such tribunals and for such reasons, through the agency of servile Judges. History records the futility of such attempts. The claims of society ultimately triumphed over "reasons of State." The rule of law at last prevailed over these "State reasons," but, unfortunately, there are some in India who favour the introduction of this retrograde step. This is evidenced by the chorus of approval with which the new-fangled Special Tribunal was greeted on its creation by a section of the Anglo-Indian community. Such men will pay no heed to Bacon's sound advice, viz., that "Judges must beware of hard constructions and strained inferences; for there is no worse torture than the torture of laws, especially in case of penal laws." They do not hesitate to denounce even the jury system of trial which their countrymen in England claim as their precious birthright.

BENGALIAN.
14th Sept. 1915.

They will support deportations without trial and internments without criminal charges or judicial hearing and condemnation. In time of trouble they cry for "Martial law and no d——d nonsense." This impatience of the salutary restraints of law and this deprecation of the sound methods of judicial procedure strike one as a sad illustration of the degeneration which the sense of justice and those nobler instincts which are justly associated with the name of an Englishman undergo among the enervating surroundings of this unhappy country. A bias against the judiciary and a partiality for strengthening the arm of the executive at the cost of the former is typical of the sentiments of the bureaucracy and of their spokesmen in the Press. If Sir Lawrence has made some impression on the judicial attitude of mind of the bureaucracy, he will have conferred an inestimable boon on the people.

(c)—Jails.

AMRITA BAZAR
PATRIKA,
10th Sept. 1915.

947. What a sad and terrible tale, writes the *Amrita Bazar Patrika*, does the Government of India's reply to the question of the Hon'ble Babu Surendra Nath Banarji

Political prisoners in jail.

regarding the treatment of one Nagendra Chandra Chandra as a prisoner in the Multan Central Jail reveal! The paper is really at a loss to understand what good purpose has been served by meting out such harsh treatment to a young man, who is entirely at the mercy of the jail authorities. Of course, he committed a grave offence, but that is no reason why he should be treated more like a brute than a human being. Indeed, the object of punishing a criminal should be to reform him and not to make him a greater criminal. It is earnestly hoped that the fate of the wretched young man will move the Viceroy and his colleagues and lead them to soften the rigours of his heart-rending position, at least for the sake of his poor, innocent, heart-broken mother, who submitted a petition to the Government on the subject. It was alleged that the prisoner had sought to commit suicide by throwing himself into a well; but the Government reply says that there is no truth in it. It would, however, have caused no surprise if he had really made an attempt in that way, after the treatment he received in jail. The reply also contradicts another allegation, namely, that he was flogged not for his inability to turn out the full quantity of work but "for persistent refusals to do any work at all." It is rather hard to believe that he would invite this brutal punishment by defying the authorities, knowing full well that he was utterly helpless in their hands. A story reaches the journal to which it invites the attention of the head of the Jail Department, as also that of the provincial administration, with a view to elucidation, and if true, for such action as would prevent a feeling of uneasiness arising in the public mind. The relatives of a certain prisoner in a Calcutta jail wished to interview him and applied to the Jail Superintendent for the necessary permit. This was granted, but as the hour of their visit was ill chosen, the relatives came away that day, having been directed to call at another time. They presented themselves at the jail at the appointed hour and were asked to wait. The Superintendent, who happened to be present, asked a jailor to fetch the prisoner. The jailor consulted a musty volume and cried out "political," with the result that the interview was not allowed. In vain did the visitors point out that permission had already been granted, that the Jail Code left the matter entirely in the hands of jail officials. In reply they were informed by the Superintendent that if the relatives desired an interview they must have the permission of the police—of the Special Branch; that if the Jail Code provided otherwise he did not care, as the practice was as he declared it to be. However, what have the police to do with the management of the jail population? When a person is convicted and sent to prison, the moment he is made over to the jail authorities, he becomes their property; that is to say, it is the latter who become his guardians, responsible for his life and safety. If he transgresses the law or jail regulations, he is punished according to the provisions of the Jail Code, and the police are in no way concerned with the same.

Why then should the relatives of a political prisoner go to the police for permission to interview him, especially as the Code has not been amended to this effect? If such a practice has really grown up, it is opposed to law, and, therefore, illegal.

948. The *Bengalee* writes that it will be seen from the reply of the Government to the Hon'ble Babu Surendra Nath Banarji's interpellation regarding Nagendra Chandra Chandra, now confined in the Multan Central Jail, that the prisoner has lost in weight since his first admission to prison. In the second place, it is admitted that he was made to wear bar-fetters for six months—a very severe kind of punishment, though they were removed shortly afterwards. It is further stated that he was made to perform the task of grinding twelve seers of grain per day, and, finally, he was awarded fifteen stripes. Whatever may be the jail regulations, the public will read with a shudder of horror about the infliction of such punishments upon a political offender. It is time the Government of India revised its method of dealing with prisoners of this kind. Indian public opinion demands it with unerring emphasis. At a time when political prisoners in Russia have been granted an amnesty, the story of these punishments must create a painful impression upon the public mind in India.

BENGALÉE.
14th Sept. 1915.

(d)—Education.

949. Referring to a Press note issued by the Bombay Government on the education of the depressed classes and backward tribes, the *Modern Review* says if the educators of the Negroes in America after their emancipation had followed the line of argument adopted by the Bombay Government, there would not now have been a larger proportion of literates among those dark-skinned people than there is among the most advanced caste in the most literate province in British India. The fact is, the ruling European officials in India as a body do not display any enthusiasm for education, either of the higher or of the depressed classes; and whatever other causes there may be for the backward condition of education among any class, the indifference, and sometimes the opposition, of the officials is undoubtedly one. There is nothing to show that the general population of India, or the depressed classes, or the aborigines, are inherently less intelligent and more immoral and criminal than the emancipated Negroes of America and their descendants. Yet the latter have made more progress in literacy in half a century than any large class of people in any province of India after a century and a half of British rule. Nor is this all. There is no profession and no walk of life in America in which the Negro has not made his mark. The journal is willing to let by-gones be by-gones, if only officials will mend their ways and whole-heartedly do as much for the progress of the country as their kith and kin have done and are doing for their own people in Great Britain, or as the Japanese have done for themselves. Moreover, it cannot allow the inaccurate assertions and unsound arguments of the apologists of bureaucratic policy to pass unchallenged.

MODERN REVIEW,
Sept. 1915.

950. The *Mussalman* says it has more than once shown that the occidental education imparted in this country has been more or less a failure, so far as formation of character is concerned. The Moslem or Hindu institutions in the country, which are said to impart religious instruction, have not been quite successful. Most of those who pass for respectable gentlemen and have high social positions are devoid of any character. Respect for truth is a virtue with a very few of them. Honesty, sincerity and straightforwardness are at a discount in these days of gross materialism and so educated Indians, at any rate the bulk of them, have little liking for these virtues. Duplicity pays best in these days, and it has accordingly been cultivated very extensively by almost one and all—and especially by those who are looked upon as the *élite* of society. The journal is glad that some of its countrymen have at last realised that the system of education prevailing in the country is wrong and that efforts should be made to remodel the system to suit the requirements.

MUSSALMAN,
10th Sept. 1915.

of the time. It is gratifying to note that Government seems to have realised the importance of the question and has been trying to ascertain how moral education can be imparted. Government has not at its disposal the best advice on the subject and it is time that public opinion should be more widely consulted. Teachers as a class should be men of sterling character so that their very lives may inspire their pupils with awe and reverence and may create an inclination in their minds to imitate them. At least two or three hours a week, if not more, should be set apart for the moral and religious training of boys in schools, and moral instruction should be given by teachers of unimpeachable character. The moral teaching should of course be of a general nature; but religious instruction to Hindu and Muhammadan boys should be imparted by Hindu and Mussalman teachers, respectively, in the manner in which the second languages are taught in the schools. If Government still delays in formulating a definite scheme for moral and religious instruction, the authorities of all private schools—private as distinguished from Government—may do something in the meantime to impart moral instruction in their own institutions. The matter can no longer be postponed and the sooner the question is taken up the better it would be for the moral improvement of the country—an improvement the utmost necessity for which is too well known.

AMRITA BAZAR
PATRIKA,
11th Sept. 1915.

951. The *Amrita Bazar Patrika* remarks that the Education Department of the Government of India is seldom in the hands of educational experts,—unless the *subjunta* members of the Civil Service are considered experts in all matters. It is high time the country urged the organisation of the Universities on a more popular basis. A University is, above all things, the place for self-government; but the trend of official opinion is just the other way. The proposed Dacca University is virtually going to be placed under the control of the Divisional Commissioner; while the Hon'ble Mr. Biss, of the Dacca Training School, will guard the interests of the executive officials—a right man for the purpose, forsooth, for, though he belongs to the Educational Service, he can hardly be charged with entertaining any bias for that Service! The Hindu University, which is solely supported by the people, will also be practically at the mercy of the officials, when it has to drag its existence between the ordinary powers of the visitor and the emergency powers of the Viceroy. Whatever exultation and enthusiasm the promoters may profess for its constitution with its army of Chancellors, Pro-Chancellors, Vice-Chancellors, Pro-Vice-Chancellors, and others, the country at large does not share it at all.

(h)—General.

MODERN REVIEW,
Sept. 1915.

952. In his recent Bombay University Convocation address, writes the *Modern Review*, Lord Willingdon indirectly contended that the British Government of India was not an alien government. Now an alien means a foreigner. In this sense the British Government is an alien government, as it is a government by foreigners. The opposite of an alien government is a national government. It may be contended that though the *personnel* of the British Government of India is almost entirely foreign, it is in its spirit, policy and methods national. However, can this claim be made with any regard for accuracy? Do the men who constitute the Government look at Indian educational, industrial, commercial, civic and other problems from the same point of view as the British Government at "home" looks at similar British problems? Lord Curzon tried his best to prove that all officers in whom powers of control and initiative are vested ought to be men of British birth. He contended that the Government of India was *British* by character, whatever that may mean, and that this character could be maintained only by men of British race. At the time when this pronouncement was made, the journal exposed the worthless character of the contention, of which the object was plainly to exclude Indians from all high offices. Whatever the value of Lord Curzon's contention, it was based on a plain fact, viz., that the Government of India was *not* Indian or national but foreign. No doubt it can and ought to be made national, though Lord Curzon and men of his type would

Character of the British Government of India.

strenuously oppose any such change. It is one thing to say that the Government can be made national, and another to assert, as Lord Willingdon did by implication, that it is already so. It serves a useful purpose when Governors and other men in high position point out in what directions British rule in India has been advantageous to the people. However, it is worse than useless to make claims which are opposed to plain facts.

953. During the last few days, writes the *Bengalee*, there has been an alarming increase in the number of persons interned under the Defence of the Realm Act.

Internments.

The journal has no doubt the officials are acting *bonâ fide* on the information that is placed before them, but it cannot help remarking that these internments have created considerable uneasiness among the residents of the city. No charge of any criminal offence, so far as is known, could be established against the majority of the persons interned. There is therefore all the greater reason why the higher officials should exercise greater caution and judgment in passing orders of internment on the reports that are placed before them. The paper trusts the officials feel the necessity of verifying these reports before they deprive a person of his liberty. There are already various forces at work to disturb the public mind. Any needless addition to them would be opposed alike to the dictates of common sense and of statesmanship.

954. The *Telegraph* writes that Lord Carmichael's advice to the Muhammadans of Murshidabad, to strive after education more eagerly than they do, so as to qualify them-

Lord Carmichael's tour.

selves for the public service and the exercise of higher political privileges, is most sound and sincere. However, the journal does not quite see any good in His Excellency saying that it is the declared policy of the Government to employ a larger percentage of Muhammadans than heretofore. On the contrary it is likely to be misinterpreted and to cause mischief. The very fact that the announcement has been made, coupled with the actual appointment of many Muhammadans without, however, the necessary qualifications, cannot but leave an impression on the public mind that it is intended to accord preferential treatment to the Muhammadans and this is what is strongly objected to. The paper recalls with grief the mischief done by the public declaration of a ruler that the Muhammadans were "his favourite wife." This was not only unjust to the Hindus and others but insulting to the Muhammadans; and there were many followers of the Prophet who took this view. It should occur to ordinary intelligence that by showing preference to the unfit and the unqualified, great harm is done all along the line. First, it generates a feeling of vanity and self-efficiency in, and retards the growth and progress of, the Muhammadans. Secondly, it sows the seeds of degeneration in the public service and public life. Thirdly, it creates unrest in the remainder of the community. Fourthly, it sadly shakes the confidence of the people in British fairness, for it should always be fairness and not favour that should actuate the rulers.

955. The *Amrita Bazar Patrika* writes that it seems the Czar of the Calcutta Improvement Trust, the Hon'ble Mr. Bompas, found a Tartar in Babu M. Barman, a

Indians in national costume.

highly educated young gentleman of wealth and position in the city. The latter had certain business with Mr. Shroobree, the Chief Valuer, and was going up to him by the front staircase of the Improvement Trust Office, when he was prevented from doing so by a durwan, who said that no "Babu" was allowed to go that way. Babu M. Barman without heeding him went up that flight of stairs, the durwan following all the way shouting at the top of his voice. Having finished his business with Mr. Shroobree, he interviewed Mr. Bompas and an interesting conversation took place between them. It would appear that Mr. Bompas at first sought to ridicule the whole matter, but when he was cornered, he was obliged to express sorrow. However, the main question yet remains undecided: Would Bengali gentlemen, numbers of whom have to see him and his officers daily on business, be allowed to use that staircase, or would it be reserved only for Europeans or European-dressed Indians? The *Patrika* really wonders that Mr. Bompas failed to realise the grave nature of making this mischievous distinction between the two races.

BEN-ALIE,
11th Sept. 1915.

TELEGRAPH,
11th Sept. 1915.

AMRITA BAZAR
PATRIKA,
15th Sept. 1915.

The only purpose it serves is to rouse the ill-feeling of the Indians. As for the Indian costume, there is not doubt a common belief among the public that it carries in its convenient and picturesque folds the germs of insult and indignity on Indian railways and at the hands of the police, but the paper is simply aghast to learn from Babu M. Barman that Mr. Bompas also looks on it with something like contempt. Here are two incidents to show how even Indians holding foremost places in Indian society run the risk of being insulted on Indian railways and at the hands of the police when dressed in their national costume. Sir Ramesh Chandra Mitra, when he was officiating as Chief Justice, was roughly treated by a European guard when he was travelling from Benares to Calcutta. The case naturally created quite a sensation, and it must be said that the East Indian Railway authorities took serious notice of the conduct of the guard. As for the police, the case in which an Hon'ble Member of the Legislative Council was roughly prevented by a European sergeant doing duty at the Howrah pontoon of the ferry service from using a passage which the officer declared was reserved for the use of Europeans no matter what their rank or status might be, would be sufficient to support the journal's contention. Here too, the offending policeman was punished and an apology was offered to the gentleman in Indian costume. The *Patrika* must confess it was not prepared for a similar incident at a place like the office of the Improvement Trust, the head of which is a cultured Englishman.

BENGALÉE,
15th Sept. 1915.

956. Referring to the economy that is being practised in Europe at present, the *Bengalée* asks if it is too much to expect that the example of these European countries should induce Indians to husband their resources for industrial purposes. Could not the State set an example in this all-important matter of retrenchment by cutting down all expenditure that is not absolutely necessary? The money thus saved may be spent more usefully in relieving the present distress by relief operations on an extended scale and in starting industries with a view to the permanent improvement of the economic situation of the country.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TELEGRAPH,
11th Sept. 1915.

957. The *Telegraph* says that unfortunately it is not quite convinced that the Government is doing or is likely to do all that the gravity of the situation demands. In answer to a question by a non-official member at the meeting of the Legislative Council, on the 4th instant, the Hon'ble Mr. Birley made a statement which appears to be rather too optimistic, in a tone that will strike every reader as apologetic. Comparison is odious, but in a matter like this it will do no harm to compare two statements, both by European gentlemen whose testimony cannot therefore be ignored. The journal refers to those of Principal Holland and of Mr. Birley,—one a non-official and the other an official. Mr. Holland saw with his own eyes what he spoke about; Mr. Birley repeated what he had been told by officials on the spot. Mr. Holland thinks a larger number of people will be affected and that for a long time, while Mr. Birley takes a more optimistic view and believes that the few lakhs granted by Government will suffice to tide over the difficulty and that the situation need not worry the public. It is in this view that the paper cannot quite agree. As a matter of fact it knows that many relief parties are at work and that all of them are still appealing for funds, which they would not do if there was no necessity for the same. In conclusion, however, the paper may say that its confidence in the rulers is unshaken and that it is positive whatever is humanly possible will be done. While on this subject, the journal should like to point out to the authorities that it is receiving harrowing descriptions from Bankura. There, too, must the situation be serious when crime has increased beyond normal limits owing to the shortage in the supply of food-grains. As yet, however, nothing has been heard from the officials about the state of things in Bankura. It is time that the authorities looked into the matter so as to be prepared for emergencies.

958. The *Indian Empire* writes that in spite of the denial of the Gov-

The famine.

ernment, the reports of shocking deaths from starvation are still coming in, and every heart will be struck with horror to read the following account which appeared in the *Bengalee*:—"Sibpur is a little village in the district of Tippera under the jurisdiction of Kulpi thana. After starving for two days, a native of that village secured after great difficulty a little quantity of rice and a few copper coins. He went to the bazar to make some purchase charging his wife in the meantime to boil the rice he had secured. When he returned, to his utter mortification he found that the rice was not there. The chaukidar, it is alleged, came and took away the rice as the villager had not paid the chaukidari tax. The poor fellow, without saying a word, entered a room and hanged himself. The wife, as soon as she saw what had occurred, also hanged herself. The deceased have left two children." That all the relief measures hitherto taken by the Government and private bodies, however laudable and far-reaching they might be, are not adequate, is apparent from the above. The horror of the situation is aggravated by the fact that although the poor man could secure a handful of rice, he could not partake of it owing to the exigency of a Government agency.

INDIAN EMPIRE.
14th Sept 1915.

VI.—MISCELLANEOUS.

959. Referring to one of Mr. Bonar Law's speeches, in which he

The war and the colonies.

expressed the hope that the time would come when the whole of the Dominions in proportion to their population and resources would share with the Motherland the duty and honour of governing the Empire, the *Modern Review* says this address is meant for the colonies. The only part of the Empire outside the colonies and the motherland, which are to share "the duty and honour of governing the Empire" between them, is British India. Therefore the address means that India will henceforth be ruled by Great Britain as well as the colonies and this will be the reward of the colonies for standing by Great Britain in the hour of her danger. The question is, what will be India's reward for greater services under more trying conditions rendered by her to the cause of the Empire? If the Colonial Minister is to be believed, her reward will consist in the great honour and privilege of having the inhabitants of the colonies from which her children are all but excluded as her rulers in addition to those of British birth. It is indeed a noble prospect. As eternal minors Indians should indeed rejoice at the prospect of an increase in the numbers of their guardians. Mere tinkering reforms in matters of detail will, it is evidently believed, satisfy the aspirations of the Indians. To employ Indian sepoys in civil offices would be to rob Peter to pay Paul. The natural line of advance for military men would be to promote the sepoys to Jemadars, Havildars and Subadars and to throw open the commissioned ranks of the army to Indian officers. If the gulf between the veteran Subadar-Major and the youngest Lieutenant remains impassable as before, will not a sense of the deepest humiliation commingle with his feelings of pride? While already the bounds of freedom are being widened for the colonies, and promises of specific rewards at the end of the war are being held out to them, the expectations that were at one time roused in the minds of his Majesty's loyal Indian subjects by the studiously vague speeches indulged in by various statesmen in and out of Parliament, seem no nearer fulfilment than before. If, however, the employment of sepoys in civilian work and the grant of some Crown lands be all that India has to expect as a result of her contributions in life and money to the common cause, the less noise is made about India the better. If there is to be no readjustment of political relations, if Indians are not to advance at least a step nearer the goal of self-government within the Empire, then it would appear that the reactionaries in England who found in "the wave of loyal enthusiasm" which passed over India at the outbreak of the war one more proof of the fact that Britain had done her whole duty by India and nothing more remained to be done, had entirely gained their point and obtained complete ascendancy in the counsels of the Empire.

MODERN REVIEW.
Sept. 1915.

BENGALÉE,
9th Sept. 1915.

960. The *Bengalee* remarks that the future constitution of the British Federation of the Empire. Empire is at the present moment engaging the attention of prominent men in England and else-

where. The Empire has grown in a haphazard fashion, like the English constitution, without any attempt at symmetry or due co-ordination or co-operation between the component parts. That this state of things is an anomaly is now beginning to be perceived. That the unswerving loyalty, the steadfast devotion, the self-sacrificing support to the mother-country in her hour of need, and the spirit and the feelings underlying these require recognition by the extension of privileges, cannot any longer be denied or disputed. The problem before the statesmen shortly will be how to weld together the present heterogeneous congeries of territories into a homogeneous Empire instinct with one purpose, dominated by one feeling and acting with one mind. Federal unity alone can supply this cementing principle. A step in this direction has already been taken by the introduction of Sir Robert Borden, the Canadian Minister, in the British Cabinet which, as the *Review of Reviews* remarks, is "the most momentous occurrence of the month. . . a notable step forward in the direction of the full participation of the Dominions in the running of the Empire." Sir John McCall, the Agent-General for Tasmania, in a statesmanlike speech addressed to the Royal Colonial Institute "emphasised the necessity of calling a Convention to which not only the Dominions and India should be asked to send representatives but that the Crown Colonies should also be included in the invitation." The Convention, according to him, should include all the leading men of talent of the Empire, irrespective of distinctions of caste, creed or colour. The journal is glad to find that the agitation by Indians for the elevation of their status and the abolition of the invidious distinction that is still maintained between an autonomous colony and a dependency like India meets with such emphatic support from such an unexpected source. The paper trusts that the bureaucracy will not fail to note the signs of the times or keep pace with the rapid march of events. It also trusts that it will recognise the fact that "the Dominions have earned the right to full co-operation in the policy of the Empire." Indians confidently expect that they shall enjoy in the fullest measure and equally with the rest any privileges that may be extended to any portion of the Empire after the war. Sir Robert Borden's admission to the Cabinet is looked upon as a precedent that will be followed by others of a similar nature, irrespective of differences of race or religion. It is only by such equal treatment that true co-operation and federal unity can be brought about and the problem before British statesmen satisfactorily solved.

BENGALÉE
12th Sept. 1915.

961. It is becoming increasingly clear, writes the *Bengalee*, that the National Register will be used for the purpose of introducing conscription in an indirect manner,

both the name and idea being unsavoury to the average Englishman. It is not that there are many in England who are unwilling to do their duty or to come forward for the service of the country at the time of its greatest need. British patriotism has risen to the height of the occasion. Nevertheless, the demand for men is unlimited and the British Government feels, as the *Englishman* pointed out the other day, "that by conscription alone can Great Britain provide the men necessary to pursue the war to a successful end." However, cannot conscription, which is still so odious to Englishmen, be dispensed with by raising volunteers from this country? The journal is glad to find that a suggestion was made by an Englishman for raising a composite corps of 5,300 men consisting of 1,500 Home men and 3,800 Bengalis. The proposal was communicated to Mr. Pike Pease, M.P., who without definitely committing himself to it, replied that he was quite sure that any help offered by Indian would be appreciated. Such offers have been made over and over again; but, unfortunately, while gifts of all other sorts have been gladly accepted, no heed has so far been paid to this one. By accepting this proposal Government will not only furnish a genuine proof of its recognition of the undoubted loyalty and unswerving devotion of the Bengalis, but would help the latter to organise their manhood. With the loyalty of the Bengalis firmly established, such a course would in the long run benefit the Empire. Endurance, fortitude,

vigour, " nerves," patience, courage, perseverance, determination are some of the invaluable qualities of the citizens of an Empire, which Bengalis are so deficient in, because of a lack of opportunity for acquiring them. Participation in the present struggle, while helping Bengalis to acquire these qualities, will also serve to fulfil an Imperial requirement. Every citizen of an Empire ought to be taught sacrifice on its behalf. Much as the journal regrets the toll of mortality levied by this war or thinks in sorrow of the gloom cast over many a happy household by the death of some dear one, it cannot at the same time help feeling that the Allies are laying down their lives in a sacred cause, and leaving an inspiring example for generations yet unborn. It would be a melancholy duty of the historian if he has to record the fact that in this memorable struggle the people of India, much against their wish, were forced to remain only as passive spectators. They displayed the will, but the way was barred. By gratifying India's impulse and her desire, on the other hand, England can serve both herself and her great dependency.

962. Even the darkest cloud is said to have its silver lining, writes the

India and the war.

Hindoo Patriot, and even this terrible war, which is now devastating the greater portion of Europe,

is not without its compensating advantages for Indians if only they have eyes to see and ears to hear. The present generation, having been brought up in times of piping peace and with no experience of the grim realities of war, is apt to undervalue the blessings of that *Pax Britannica* which has ensured the peaceful progress and development of the country. There is a Bengali adage that one does not know the value of one's teeth until one has become toothless. So, it is only in time of war, when life and property become insecure and the national arts and industries are ruined, that a nation is in a position to realize to the fullest extent the manifold blessings and advantages which it enjoys in time of peace. Just look at the condition of the belligerent nations which are now drenching the soil of Europe with the blood of their foes. Is there now a single nation in Europe, which does not envy the people of India who are far away from the din and clash of arms and can carry on their occupations as freely and peacefully as if there was no war? The people little appreciate all that they owe to the peaceful sway of their rulers for their enlightenment, progress and prosperity. Thanks to the British rulers, the war does not seem to have affected them except to an inappreciable extent. Their hearths and homes are secure from the ravages of foreign invasion. The food supply is not threatened. The calm and even tenour of life is under no risk of being disturbed. Indeed, the effect of the war is hardly felt by the masses of the population, except by the producers of jute and a section of the land-holding community. Therefore, when the appalling tragedies which are being daily enacted on the theatre of Europe are read of, Indians may well feel grateful to the great Power which has saved them from the horrors of foreign invasion. If Britain had not been the mistress of the seas, if the British Navy had not guarded all the routes to India—would Germany have refrained from bombarding this country's sea-coasts? Had there been no British battleships to guard the approaches to India, a couple of *Emdens* would have created such a panic here as could not have failed to be productive of much mischief. May not then the masses of this land, in a chastened spirit, feel deeply grateful to the rulers under whose effective protection they enjoy an amount of security which was unknown before? The war has shown that, in their present condition, Indians cannot do without British protection even for a single day, and that any weakening of the strength of the British Government in India will injure India even more than it will injure England. If the British ever leave India, which is at present altogether inconceivable, India will be forthwith attackked by the Pathans, the Chinese and the Japanese, and perhaps also by some of the European Powers, and this smiling garden will soon be transformed into a desert. Even now, if England is defeated on the sea, there is every probability of German battleships steaming up the Arabian Sea and the Bay of Bengal and bombarding the coast towns. How would the people like such a prospect? Is it not then sheer madness on their part to seek to make the Government unpopular by a constant stream of adverse—and it must be confessed, often ignorant—criticism? If the war has taught Indians anything it is this, that India's brightest prospects are blended with the

HINDOO PATRIOT.
13th Sept. 1915.

permanence of British rule and that they simply make themselves contemptible by clamouring for fresh rights and privileges, which ignores the character of the British connection with India. They cannot stand alone. They may be able to do so at some remote age, but that time is still too far off and may be altogether left out of account for all practical purposes. The professional political agitators, who seek notoriety and power under the cloak of patriotism, which, like charity, covers a multitude of sins, have already done much mischief by playing the rôle of "His Majesty's Opposition" in this country. They write and talk as if India was a free country and the English were here, not as conquerors, but at the mere sufferance of the people. It is time they abandoned these insane ideas. By their foolish talk about "*swaraj*" and "readjustment" they have already alienated the sympathies of the European community, official as well as non-official, and thereby retarded the progress of the people. Why should the whole nation suffer for the sins of a few? What has made the Bengalis, who were once the most favoured nation in India, now the most hated and persecuted one? If it is the birth of the Terrorist movement, surely this movement is not confined to Bengal, nor is it Bengalis alone who have committed political outrages and assassinations. However, it is the Bengalis alone who are held responsible for all these outrages. In the interest of the Bengali nation and for the sake of the good name which it once bore, the time has come when Bengalis must abandon the old policy and adopt a new one. They must realize that the mere possession of political privileges will not help them in nation-building and that the country has real and pressing needs which should not be neglected in this sad and mad pursuit after political privileges which are really of very little value. The journal challenges anybody to point out in what respect the Minto-Morley Reform Scheme has benefited the people generally, however much it might have satisfied the vanity of a few fortunate individuals. Government cannot part with even a fraction of real power without ceasing to be a government. Are the English to do only sentry-work here, while a few educated Indians are to monopolize place and power? It is a remarkable fact that the professional agitators have been thinking more of fresh privileges *after* the war than of helping the Government during the progress of the war. The paper does not envy them, for they are qualifying themselves for the biggest disappointment of their lives.

AMRITA BAZAR
PATRIKA.
14th Sept. 1915.

963. The *Amrita Bazar Patrika* asks where is the Bengali who does not feel equally keenly—nay, poignantly—the fiction so sedulously built up by a certain reactionary

The Bengali outside Bengal. section of the ruling class of the Macaulay school, of Bengali cowardice, Bengali chicanery, and so forth? What province is there, in the Indian Empire, which is not richer to-day by virtue of the humble toil and zeal of the children of Bengal? Where is the Indian who has done as much for the establishment and consolidation of the British Empire in the East as the Bengali has done? Marvellous as it may appear, it is yet a fact that the Bengalis to-day, whose grandfathers and fathers did so much for the rulers, are such an eyesore to a growing section of "Babuphobists" among the latter that they will not tolerate their presence in other provinces. All the same, the Bengali has outlived all the mean slander that has been heaped upon him and the race-antagonism of which he has for some time been the victim; and what is more, he is still as energetic as ever. It is high time, therefore, for the responsible rulers of India to change their attitude towards the Bengalis and cure themselves of the malignant "Babuphobia" that has taken possession of them. The genius and intellect of the giant builders of the British Indian Empire enabled them to win the love and secure the services of the Bengalis to help them in the work of building, but now that the fabric is complete it is the dread of Bengali competition and keenness of Bengali intellect which seems to operate on their successors. The journal does not know if it is a compliment, but it is perhaps the fact. Poor Lord Macaulay, though he is regarded as a great historian, of his own country at least, and though he drew no small sustenance from the rich soil of India, evidently lacked the opportunity and inclination perhaps to study deeply the annals and traditions of the people among whom he lived and thrived for several years of his life.

However, since his time many European and Indian scholars have devoted close study to and undertaken deep researches in the subject. Of course, it is not possible in a few newspaper articles to discuss fully the origin and achievements of an ancient people or to establish their superiority.

964. It is understood, writes the *Amrita Bazar Patrika*, that almost immediately following the murder of Murari Mohan Mitter, of Agarpara, the bereaved widow memorialized the Government of Bengal for provision for the maintenance of herself and her children. A more cruel outrage cannot be conceived and everyone will sympathise deeply with the sorrows of the widow and the orphans, who have been left quite helpless. There is no doubt that the Government will be powerfully moved by her petition and do all that is possible for it to mitigate her affliction, for her condition is most deplorable. What strikes one is that, if the deceased gentleman had really been helping the C. I. D., how is it that they did not take any precautions to protect one who was doing so much for them? If the paper remembers aright, there was in the first report of the crime some mention of a warning letter. If this be true, it was the bounden duty of the police to take adequate measures for the protection of Murari Babu and his son. The Government should take note of this fact.

965. The *Bengalee* says that the news of the Union Government's offer of an infantry battalion of Cape coloured men and only of two bearer companies of South African Indians will hardly come as a surprise to the people of this country. It shows that the old prejudices are only smouldering and have not died out yet. It is a heritage of the old trouble when after the South African war, which had for one of its ostensible objects the amelioration of the condition of the Indian settlers, these latter were left to the tender mercies of the Boers without any adequate provisions to safeguard their interests. It is no doubt strange that in spite of the passionate appeal of the late Mr. Gokhale or the vehement denunciation of Lord Hardinge, or the new chapter in British history opened by the war and the glorious part taken in it by Indian soldiers, the same old bitter feeling is still maintained and manifested against the Indians. Perhaps South Africa is not wholly to blame in this matter. So long as Imperial policy does not sternly refuse to brand the sons of India with the stamp of inferiority and decree to them a lower political status, any improvement in the situation elsewhere, particularly in the Cape, where the prejudice has all along been very strong, can hardly be expected. The British Government has more than once acknowledged its own impotence in taking any effectual step in the matter, and that must be so, as long as it does not revise its own policy. Example in these cases is much more eloquent and impressive than precept. The Indian Government has after all condescended only to take Bengalis as members of an ambulance corps and most naturally the South African Government has consented to raise bearer companies of Indian settlers there. If Indian soldiers were admitted to the commissioned ranks and if volunteers were recruited from amongst the people, who can say that better treatment would not have been accorded to Indians in the colonies? It is equality that forms the true basis of respect. If by the abolition of these absurd distinctions Indians are placed on the same level with British colonial citizens of the Empire, they will be respected everywhere as the inheritors of an ancient civilisation and as the citizens of the mightiest empire on the globe.

F. P. McKINTY,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
The 18th September 1915.

AMRITA BAZAR
PATRIKA.
15th Sept. 1915.

BENGALIAN,
15th Sept. 1915.

"Bearer companies" of Indians
in South Africa.

